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## BIBLE MONITOR

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NO. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## LIGHT SHINING OUT OF DARKNESS

Thus far the Lord hath led us on — in darkness and in day, Through all the varied stages of the narrow homeward way. Long since, He took that journey, He trod that path alone; Its trials and its dangers full well Himself hath known.

Thus far the Lord hath led us — the promise has not failed, The enemy encountered oft has never quite prevailed; The shield of faith has turned aside or quenched each fiery dart; The Spirit's sword in weakest hands has forced Him to depart.

Thus far the Lord hath led us — the waters have been high, But yet in passing through them we felt that He was nigh. A very present helper in trouble we have found, His comforts most abounded when our sorrows did abound.

Thus far the Lord hath led us — our need has been supplied, And mercy has encompassed us about on every side; Still falls the daily manna, the pure rock-fountains flow, And many flowers of love and hope along the wayside grow.

Calmly we look behind us, on joys and sorrows past; We know that all is mercy now, and shall be well at last. Calmly we look before us — we fear no future ill; Enough for safety and for peace, if Thou art with us still.

Yes, "they that know Thy name, O Lord, shall put their trust in Thee," While nothing in themselves but sin and helplessness they see. The race Thou hast appointed us, with patience we can run; Thou wilt perform unto the end the work Thou hast begun.

-Jane Borthwick

## YE HAVE NOT PASSED THIS WAY HERETOFORE

These words are found in Joshua 3:4, being the words of Joshua's officers to the people, as the Israelites prepared to enter the promised land. They were facing a new experience. Many strange experiences had come to them during the forty years of wandering in the wilderness, but this was to be an especially important event. They were to prepare to cross the swollen Jordan river into the land which God had promised them many years before.

We may wonder concerning the attitude of the people as they faced the flooded Jordan and the difficulties that lay on the other side. Did they trust Joshua as their leader? Moses had died and Joshua had assumed his place of leadership at God's command. Then, too, the people on the other side of the river were hostile. There would be wars. Perhaps there was an appraisal of themselves as to whether they would be able to defeat the enemy.

They had much to gain if they were successful. It was a good land flowing with milk and honey. Their fathers had bitterly complained many times during the wilderness journey, even to the point of rebellion. Therefore, only two of the original number were permitted to enter the land. But now this generation was about to enter this land of promise.

We find they were loyal to Joshua and willing to follow him. "All that thou commandest us we will do, and whithersoever thou sendest us we will go . . . only the Lord thy God be with thee as he was with Moses . . . only be strong and of good courage." Joshua 1:16,17,18. How wonderful was the confidence they had in Joshua!

Concerning the time of their crossing, we read in Joshua 4:19 that "the people came up out of Jordan on the tenth day of the first month and encamped in Gilgal." So we see that they entered the promised land about the beginning of their New Year. Herein, it would see:n, could be some thoughts for our consideration.

As we face the New Year, we each are quite aware that we have not passed this way heretofore. We realize that we may be walking untrodden paths and that we may meet with new and unusual experiences. Do we have confidence in our Lord as did the Israelites in Joshua? No doubt there will be battles with the Adversary of our souls. We trust that each one who is a child of God may be so "grounded and settled" that we shall "not be moved away from the hope of the gospel."

As we come to the close of this past year, it may be of benefit for us to meditate briefly upon it. Wherein have we made mistakes? How may we use past mistakes for present and future improvement? Is our Christian experience more meaningful to us at the close of this past year than at its beginning? Have we meditated upon God's Word as frequently and as prayerfully as we should? Are we ready for His coming if it should be this year?

As we look toward this New Year may we "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deuteronomy 31:6.

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### **GETTING THE MOST OUT OF LIFE**

There is an old hymn that begins, "Lord, plant my feet on higher ground!" And it's a prayer you can make when you can't make any other. There are times in the life of every one of us when we feel that the light within has been blown out — that light which has been to us a pillar of fire by night, a cloud by day, and a sustaining hand which has held us close through all the dark times.

But even in this dreadful experience we can cry out and say, "Lord, plant my feet on higher ground! Don't let me sit here and weep; take me up to where I can get a view!" That's what we need — a view! We have lost our light because we have lost our power to see, and because we have covered it up with a bushel.

Many saints are content to live like men in coal mines, who see not the sun. Tears mar their faces, when they might anoint them with celestial oil. I believe that many of us pine in a dungeon when we might walk on the housetop and take a view of Canaan. Cast away whatever interferes with thy pure love to Christ. Make Him the source, the center, and the circumference of all thy soul's range of delight. Rest no longer satisfied with thy selfish attainments — aspire to a higher, a nobler, a fuller life. Upward to heaven, nearer to God.

"I want to scale the utmost height, And catch a gleam of glory bright; But still I'll pray, till heaven I've found, 'Lord, lead me on to higher ground'."

Not many of us are living at our best. We linger in the lowlands because we are afraid to climb. We do not seem to know what the Man of Galilee meant when He said, "He that loseth his life for my sake shall find it." We all like to talk about what we have done, what sacrifices we make, what we have given up for Christ, and forget that we must give up these selfish attainments, if we shall find our life. We must lose ourselves in order to find ourselves.

Every day I hear someone talking about his rights. He wants his rights, he demands his rights, he sues for his rights. While eating dinner one day in a large restaurant I observed a man. He was stately,—appeared to be faring well with this world's goods. The restaurant was crowded and the waitresses were rushed; they seemed tired and nervous, yet he rapped on his table and demanded better service. It was his rights that were suffering.

Then on the other hand I hear folks say, "Well, what does life mean

anyway — what is there in life for me to live for?" They become despondent. Both these individuals demand more than they give. We must put something into life in order to get something out. We must lose ourselves.

A good example is David Livingstone. He gave his life in Africa for Christ's sake that he might find it in eternity. His was not a selfish service,—he felt it his duty to bring enlightenment and happiness to a people in darkness. When we lay ourselves aside and see others, then we begin to live,—begin to find our life.

Sometimes we might fail to get the most out of life by some disobedience that has darkened the sources of light in us — something that we are doing that we know is not God's will for us, or something that we know we should be doing but refuse to do.

Or, perhaps we are struck blind suddenly by anger, or by an unjust hurt given by someone we love, and all the fountains of life in us go dry. The Man of Galilee again says, "Be ye angry, and sin not: let not the sun go down upon your wrath." We have temperance lessons, and discuss the drunkard — strong drink and beer — the reaction it has on our bodies. But we neglect to emphasize "anger" in these temperance lessons.

When we study the structure of our bodies and especially the glandular system, we find that anger produces more poison in our bodies than many thinking. Although it may be more difficult, it goes down deeper. Let us drinks of whiskey. Observe a person that has been in a fit of anger—notice how long it takes him to recover fully. Sometimes it takes several days for the poison produced by the adrenal gland, from a fit of anger, to pass off. When people hurt you or drive you to anger, call for help silently, and don't speak until it comes.

Be careful how you think — you may rise or fall according to your thought life. "As he thinketh in his heart, so is he." You judge people by

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their thoughts. You judge yourself that way; you condemn yourself for careless thinking; you suffer because of wrong thinking, and when you are ill you get well by taking thought. Let us climb to higher ground in our thinking. Although it may be more difficult, it goes down deeper. Let us live the dedicated, truth-seeking life of a Christian, slowly advancing, filled with discovery, victory, failures, holy moments of light.

Tranquility is something else to attain. Be not disturbed at trifles or accidents, common or avoidable. Tranquility of mind is absolutely necessary for one's happiness and accomplishment of good work. People are all alike in having some cares, some sorrows, some fears, some anxieties. But the real difference between people is the way they bear them.

The only way to live in a world like this is to live at one time and the same time, two lives — the outer life and the inner life. The Gospels say two things — "Give us this day our daily bread," and "Man cannot live by bread alone." The former is absolutely necessary for the outer life and the latter is equally necessary for the inner life.

There is a wonderful happiness one can possess by doing something for someone we don't like or somebody we resent. Send out a little stream of interest, of kindness, of understanding, or of gifts. Then you have been carried nearer to the most wonderful happiness, the feeling of the oneness of all life, that all are brethren in the flesh and that all should be brethren and sisters in the Spirit.

As we enter the New Year let us help someone to get back lost faith, let us waken faith in someone, let us pour more faith into the world. Let us go about with light, happiness, and faith shining out of our lives. Let us lose ourselves in helping others.

-Lois G. Baer

## PRAYER VEIL

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There are not many people today who claim to be Christians, who believe it is necessary for women to veil their heads, as Paul gives directions in the Corinthian letter.

They make many excuses but the one most commonly used that it is a Hebrew custom and it is not meant for us today. I want to examine I Cor. II in the light of Hebrew custom and see if it is reasonable to believe such a theory. I wonder how much of the chapter these same people would be willing to say was an old Hebrew custom.

Paul says, "Be ye followers of me, even as I also am of Christ" (v. 1). Is this verse still binding on us today or is it a Hebrew custom?

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (v. 2). Are we, today, still to keep the ordinances as Paul delivered them at that time? Or is this still a Hebrew custom?

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (v. 3). Is Christ still the head of man today, and God the head of Christ? Who would deny that Christ is the head of man? Paul says in Eph. 1:22 that God ". . . gave him to be head over all things. . . ." The order of headship is the same today as it was when Paul wrote to the Corinthian church. Namely, man is the head of woman, Christ is the head of man, and God is the head of Christ.

"Every man praying or prophesying (teaching), having his head covered, dishonoreth his head" (v. 4). Paul is saying here that every man that prays or prophesies with his head covereth dishonoreth Christ, who is the head of man.

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is all one as if she were shaven" (v. 5). This is the passage that is claimed to be the Hebrew custom. This passage plainly states that the woman that prays or prophesieth with her head uncovered dishonoreth her head. I want to make this statement which is according to the teaching of the Bible, that the Divine order of headship is the same today as it was in the time of the apostles. The Word of God does not change. It also teaches that a woman who does not cover her head when she prays is the same as if her head were shaven. This again is against the teaching of the Bible, for her hair is given her for a covering. (v. 15).

The seventh verse tells why the man ought not to cover his head. "For a man ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." Man recognizes that he is the image of God and that Christ is his head. By covering her head the woman honors her head, which is man. She not only honors man by covering her head but honors the divine order of headship. By refusing to cover her head she refuses to recognize her head and that she is subject to man.

I challenge any man to show me that any part of the eleventh chapter is just an old Hebrew custom.

Eph. 5:24,25, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." This is a forgotten command today. It is just as binding on us today as it was when it was written. The woman who accepts and recognizes her head today will wear the veil as directed by the Apostle Paul.

II Tim. 3:16,17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in right-tousness: That the man of God my be perfect, throughly furnished unto all good works." This says all scripture is inspired of God. Notice that all scripture is for a purpose, not a part and the rest just a Hebrew custom to be set aside at will. This verse tells us the purpose. There are four things specifically stated which is the purpose of the Scripture. Namely,—doctrine, reproof, correction, instruction in righteousness, that the man of

God may be perfect.

I have read that before the year 1800 all the churches in existence at that time practiced the instruction found in the eleventh chapter of I Corinthians. Since then even the ones whose women veiled their heads in worship have laid it aside. Why? Today most of the churches are just teaching a social gospel and that the Bible is just another book, containing a good moral code. They are teaching that Jesus is not divine, that man evolved from a lower form of life and was not created in the likeness of God, as the Bible teaches.

-W. E. Bashor, 867 Lorna Dr., Glen Ellen, California 95442

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## A LAYMAN'S PRAYER FOR THE NEW YEAR

Gracious Heavenly Father, as I stand on the threshold of the New Year, grant that I may leave behind, as a soiled cloak, all prejudice, misunderstandings, fears, and heartaches.

Grant, too, that I may live in the confidence that Thou art ever watching

Help me to walk in lowliness of mind among my fellow men, esteeming others better than myself.

Help me also ever to press "toward the mark for the prize of the high calling of God in Christ Jesus."

Through Thy grace I beg forgiveness wherein I have failed Thee.

I ask neither wealth nor honor — only strength and grace to do Thy will.

Use me, O Lord, as Thou seest fit in the remaining days allotted to me on this earth.

Bless the church and strengthen her, restoring again to the fold those to whom the Bread of Life has lost its savor.

In Jesus' name and for His sake. Amen.

—Selected

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## "HE SHALL DIRECT THY PATHS"

Proverbs 3:6, "In all thy ways acknowledge him, and he shall direct thy paths."

A Christian man sat in the Master's presence thinking of the coming new year. It was a good solemn thing to do. The man's thoughts in the Presence ran thus: "Seeing Him, I am sure that every year is the year of our Lord. It ought to be begun, continued, and ended in Him. He will be with me in all the days. My days must be in His hands." The Christian man continued his meditation — always in His presence. "What sort of man ought I to be, this year and all years?" The answer came out of an old word which had new meaning, in His presence: "Complete in Him." Again he

asked: "What kind of work ought I to do this year and all years?" The centuries fade away and he seems to hear again: "Whatsoever he saith unto you, do it." He asked again, "Where shall I go to be His man and to do His work?" Once more old words leap into new times: "To your household, to your neighbor, and to all the world." How can I do all this?" "The entrance of thy word giveth light," therefore give yourself to Bible study; "not by might, nor by power, but by my Spirit, saith the Lord of hosts, therefore give yourself to prayer; "I can do all things through Christ," therefore give yourself to work; "in all things he might have the pre-eminence," therefore give yourself to Him. And the man arose from the meditation to make the New Year and all years, years of the Lord. And the Master arose and went with the man.—N. W. Christian Advocate.

It was the writer to the Hebrews who received divine inspiration from God to record that all the great patriarchs who died in faith confessed they were strangers and pilgrims on the earth. Each God-fearing man had a forward look that took his mind from the things of the earth, earthly; and centered it upon the things of heaven, heavenly. Long before the Apostle Paul had penned his words to the Colossian brethren these God-fearing men had received the divine admonition to set their affections on things above and not on things on the earth.

This land with its people, in which we find ourselves at the close of this old year and at the opening of the coming new year, is becoming more and more complex, and less and less like God. The fact that the righteousnes and true holiness of God is so little in evidence among His creatures reveals two truths. First, that all men as wandering sheep have gone astray; and second, that all who have returned unto the Shepherd and Bishop of their souls have done so by acknowledging God, and allowing Him to direct their paths.

It is natural for man to follow a downward course, drifting with the current, or rising and falling with the tide. He follows a strange path in a strange land, with no guide, no chart, no compass. "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." For this cause God purposed in His heart to destroy man whom He had created in His own image from off the face of the earth. The deceitful part of sin is that man does not see sin to be sinful, and even though his heart is desperately wicked he doesn't know it, because Satan has blinded his heart and mind. Yes, man's way naturally is perverse. For this reason we need to abandon our own will and accept the will of God through Christ Jesus our Lord, by the aid of the Holy Spirit. Then, even though our way may not always be clear and bright, we can rest securely, and be satisfied that God is directing our paths.

Years ago much of Northern Michigan was entirely new country, covered with dense forests, and almost without roads. The best woodsman was liable to be lost among the trails, unless he carried a pocket compass. A settler of those days tells this story:

"One day I had been in the woods, when, though I could not see the sun or sky, I knew by settling darkness that night was coming on, and started, as I thought, for home. I was so certain of my direction that for sometime I did not look at the compass. On doing so, however, I was greatly surprised to find that, whereas I had thought I was going east, in reality I was bound due west. Not only was I surprised, but so sure of my own judgment and so disgusted with the compass, that I raised my arm to throw it away.

"Then, pausing, I thought, 'You have never lied to me yet, and I'll trust you once more.' I followed it and came out all right."

So, in like manner, with all the darkness, pitfalls, problems, and perplexities that may lie before and around us during this coming new year, we can trust our feet to the guidance of Him who has promised to direct our paths; remembering, "He is faithful that promised."

It is all very beautiful to feel such confidence in God, but remember the forepart of our text tells us that our paths will be God-directed when we acknowledge Him in all our ways. Yes, we have been taught what is right and what is wrong; we have been taught to abhor that which is evil and cleave to that which is good; yet many of us are making miserable failures trying to make God think as we think, trying to make Him conform His will to our will. We bring our wants and desires to Him, and lay our plans before God, beseeching Him to bless us in our endeavor. Then, because we fail to realize that God's thoughts are so much higher than our thoughts, even as the heaven is high above the earth, and His ways are just so far removed from our ways, we depart discouraged from prayer and sometimes even from fellowship with our Lord.

In acknowledging God we place God first and foremost. We recognize His greatness and knowledge, His faithfulness and holiness, His purpose and will, appropriating these attributes unto ourselves for His praise and glory. During this new year may these divine attributes of God be revealed more serenely unto us His children; and may they be reflected more clearly by us to our fellow men.

Will your life be blest and be a blessing during the coming year? Will you enter new paths heretofore untrodden, with courage and confidence? Will you be patient and submissive, yet diligent and progressive, as He leads you forward in His service? If this is your prayer then:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil."

-Selected from the Christian Monitor

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I find the doing of the will of God leaves me no time for disputing about His plans.

#### A CHRISTIAN HOME IN OUR DAY

"Our day" is not the only day of its kind. It is the first time for these days—the days which are now passing—to come and go. We are nearer the "last days," or their close, than we have ever been, and during the approaching close of those days real Gospel faith and obedience will wane and all but disappear from the earth. With this in mind we get an idea of the thought of "our day" in which we are to have Christian homes and bring up children for the Lord.

God gave valuable instruction to Israel, the principal of which still lives. Deuteronomy 11:18-22 is one of the many passages of Scriptures that establishes the necessity of keeping God's Word before our children. It should be given a prominent place in our homes.

I grew up in a Christian home, reared five children in a Christian home and visited hundreds of Christian homes, yet I never have seen the perfect home. Homes, of course, are just as perfect as the people who lve in them. Various homes have various outstanding weaknesses — some one thing and some another, depending generally upon the weaknesses of the parents in the home. And may we be reminded that these weaknesses of the parents are often enlarged upon in the lives of the children. Parents, therefore, can not be too careful, nor live too much like Christ for their children's sake.

The one outstanding weakness of many Christian parents is what Christ refers to as "cares of this life." When our hearts are thus burdened we are apt to neglect our spiritual duty toward our children, and they, as well as other people, may find it difficult to take our Christian claims seriously. Where are the homes that always take plenty of time for family worship? A Scripture passage may be read with the children, followed by prayer, but why not have a thirty-minute discussion of the lesson and time for questions and answers to drive the truths home to each member of the family circle? Instead we hurry to our work and in thirty minutes the lesson is pretty well forgotten. Truly, we fail to do our part in making our homes the Bible schools they should be. If children do not know much about the Bible, the parents are to blame. The same may be true of the peculiar doctrines of the plain church. If children are lax in church attendance, in Sunday observance, in dressing modestly, etc., perhaps it is because we failed to bring to them the conviction that these things are of God, or we failed to get them to see that it is necessary to obey God in every detail. The parents have the first responsibility to the child, and the church (especially the ministry), the next.

Outside influences have a definite bearing on our boys and girls. The evils that bring pressure on our youth now are many. They appear as inviting as man can make them, and common sins are being classed (by man) as respectable. Since we have taverns all over the country, people try to tell us that women are making them respectable. The truth is, a tavern cannot be made respectable or right. God is against the whole business.

Four evils in particular influence our youth and our homes in our day.

1. Neglect of Parents. Recently a judge was asked, "Do you believe in the old saying, "The hand that rocks the cradle rules the world?" "He replied, "I certainly do, but the hand that should be rocking the cradle is working in factories and the homes are going to hell." His statement, while not applicable to all homes, is quite largely true. Parents are neglecting their children's spiritual interests, and then wonder why they have no interest in spiritual things. Even though we all may have failed to a certain extent we must conclude that the home's spiritual interests dare not take second place in our life program. As parents, let the past be past; but doing business with God and the lives He has given us is our most important work. Eternity alone will reveal where our keenest interests have been.

2. The Pleasure God has many worshipers, and plenty of them are fathers and mothers in the Church. The home itself is the most pleasurable place on earth — if it is a Christian home. It does not take a movie, a fair, a ball game, a nonsensical TV program, a lot of foolish talk to satisfy a Christian man or woman; they feel better satisfied at home than anywhere else because of the home atmosphere.

3. The Fashion Goddess is a powerful influence in our homes. Here again the parents must shoulder most of the responsibility. Certainly the ministry is not to be absolved entirely from guilt, but our subject now is the home. Many brethren are becoming fashionable and many of our sisters have thrown modesty to the wind. How did all this come about and where were we parents and preachers when it happened? Parents, where is the fault? How will we answer before God? With modesty and simplicity going, the ordinances and nonresistance will go also. Then the Fashion Goddess will have robbed us of our identity as a full-gospel people. Fashion is a sly mistress but she has thousands of followers, and many in the Church.

4. The God of Intemperance. Failure to bring our bodies "into subjection" is telling on our youth and in our homes today. "Be a man; smoke a cigarette," the boys and girls are told; and too many are doing so. "Take a social drink; it won't hurt you," our youth are hearing on every hand; and do. Have we parents taught our boys and girls that these things are wrong? In this day of licensed lust of nearly all kinds our children need the grace of God to put to practice the scriptural teaching they should have been receiving for a number of years.

Thank God, a Christian home is possible in our day. Sin abounds in the world but grace abounds much more. Thank God for the Christian homes here and there. Thank God for Christian parents today. In these days when home seems to mean so little, may God raise up a million or more young men and women who will be determined to establish homes in which Jesus actually is King and Ruler. To make this possible, we fathers and mothers must do our part now.

—D. D. Miller

#### DAILY BIBLE READING

The Christian should read his Bible every day. Is it not true that one cause of present day indifferences to the church is because its members have failed to read the Bible and to live its truths? There is an amazing ignorance of the Bible today among those who should know it. One church member thought that "Dan and Beersheba were husband and wife like Sodom and Gomorrah." A young girl was assigned by her teacher to read and report on the first chapter of Genesis. When asked to report, she said, "I could not find it." A public school teacher was asked who wrote the book of revelation and to whom it was addressed. His answer was, "Moses wrote Revelation and addressed it to the Hebrews." Other such examples of ignorance could be cited. The Holy Bible is available to everyone, is inexpensive, printed in our own language, hence there is no excuse for ignorance of it. It is considered respectable to have a Bible in the house, but what good will it to in a trunk or a bookcase only to gather dust from disuse?

People say they have no time to read the Bible, or if they do have time they are too tired. Foolishness! A church member has time to read his daily newspaper and to listen to his favorite radio program. Why not time to spend a few minutes with God's Word? We can do anything we want to, for "Where there is a will there is a way." Just think how much sweeter, happier, more effective our lives would be if we would spend a few moments each day with God's Book! And how different the churches would be, full of people instead of half full, plenty of funds instead of half enough! God speaks to our souls through His Word. The Bible is the engineer on life's railway to heaven, the compass on life's ship, the Christian's sword, the traveler's staff, a love letter, a volume of treasures. It is a book for old and young, for rich and poor.

The use of the Bible may be effective or ineffective according to the method employed. So a word about method. Do not try to read this precious Book when tired, sleepy, nervous, or irritable. Do not try to get its message to your soul when there is a noise or commotion about you. Be alone, if possible; certainly be quiet and calm. Do this when you are at your best physically and mentally. Before reading, pray. Ask the Holy Spirit to illumine your mind that you may understand His message. Read the Bible by books or by subjects. Adopt some method and follow it. Start on the easier passages, and when you become more experienced go on to the more difficult. Matthew or the Psalms would be a good place to begin. Have at hand a commentary or dictionary of the Bible. Read slowly. After reading, close your eyes and repeat to yourself the material read. Memorize outstanding pasages. After reading, pray again. Then go out into life and try to put into practice the truths you have been studying. No one can measure the amount of good to be derived from daily reading of God's ord.W Read it to be wise, believe it to be safe, practice it to be holy. Read it daily!-The Presbyterian.

### TEN COMMANDMENTS FOR FATHERS

- You shall so live as to transmit to your children physical bodies strong and clean.
- 2. You shall be the head of your home, and model it after God's law in love and justice.
- You shall preserve the love between yourself and the mother of your children, and promote love between your children.
  - 4. You shall not teach by precept alone but by personal example.
- You shall so intently live to please and serve God that it will inspire the same zeal in your children.
- You shall seek to develop your child's potential to its greatest degree, for the eternal blessing of his fellowmen and for the glory of God.
- 7. You shall provide and participate in recreational diversions and lead your family in having fun and wholesome frolic.
- 8. You shall be the instigator and the leader in daily family worship. And you shall conduct this worship time in such a manner that your children may develop a relish for God's Word and a faith in the exercise of prayer.
- 9. You shall set the example by going with your wife and children to Sunday School and Church regularly.
- 10. You shall make your primary objective the introduction of each child to Jesus, as Lord and Saviour, and thus fit him for life here and quality for life eternal and the reunion of the complete family circle in heaven.

Selected by Sister Martha I. Harman, R. 1, Box 131, Industry, Ill.



### **GETTING THE BEST OF FEAR**

It is said that babies are born with only two fears — fear of falling and fear of loud noises. But man seems to have the capacity to learn new fears at an amazing rate.

We live in a neurotic age. People are full of all kind of fears. Christ characterized the time before His coming again as a day when "men's hearts (would be) failing them for fear" (Luke 21:26).

The strongest Christians are pierced with the devil's darts of dread, doubt, and fear. One of the enemies within us is fear. Mostly, we are afraid of our own fears. It is often true that "we have nothing to fear but fear itself."

We should have only one kind of fear, and that is humble reverence and awe for the holiness, majesty, and power of God. This fear, the Bible says, "is the beginning of wisdom" (Psalms 111:10).

Yet we are afraid in many ways.

Fear is the most devastating of all human emotions! It is "private enemy number one"!! The Christian must learn to get the best of fear, or else fear will get the best of him.

What is fear? A theoretical definition tells us that fear is a painful emotion characterized by disquiet, anxious concern, alarm, and dread. A popular definition extremely paradoxical in its statement reminds us that fear is in reality, faith in the thing that we do not want to happen.

The earliest fear recorded in Holy Scripture is that which gripped our first parents after they had lost their estate of holiness and bliss through their disobedience. Once they had sinned Adam and Eve knew what it meant to be afraid, to fear punishment, to feel pangs of conscience and the gnawings of remorse. Thus fear came into the world through sin, through the estrangement of God and man. And sin has caused man to fear ever since (Genesis 3; Hebrews 2:14-15).

The conquest of harmful fears is achieved by a living faith in the Lord. We have the right to be free from care when we yield our lives to Christ, because this automatically puts us into God's family. Then one can confidently follow the Apostle Peter's advice: "Casting all your care upon him; for he careth for you" (I Peter 5:7). The Bible says, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. The Lord of hosts is with us; the God of Jacob is our refuge" (Psalms 46:1-2, 11).

One night when a great ocean vessel was sailing between Liverpool and New York, a storm arose and the huge boat gave a sudden lurch. Instantly everyone was awake and afraid. That is, everyone but the eightyear-old daughter of the captain.

The little girl, who was thrown out of bed, stood up rubbing her eyes and asked, "What's the matter?"

Her mother told her about the storm and danger.

"But isn't Daddy on deck?" asked the child.

"Surely," replied her mother.

"Then I'm going back to bed," said the girl, and she was soon asleep again. She had complete confidence in her father.

This old world of ours is rocking and lurching from side to side. Doomsday seems imminent. But the Christian is able to live above the anxiety that is all around him. He has found the secret of conquering fear. The Bible says, "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:1-4).

The question you face, friend, is, Will you enter this walled city of the Lord? The conquest of fear can be achieved only by putting your trust in God.

—Selected from Herald of Holiness

## **NEWS ITEMS**

#### THANKS

We offer our most sincere thanks and best wishes to all our dear brethren, sisters, and friends who remembered us while in the hospital with so many beautiful cards and letters. We realize many prayers and best wishes were ascending up to the "Throne of Grace" on our behalf, for God's healing power to be bestowed for the healing of our bodies. May God bless you all for them.

> Sincerely in Fervent Christian Love, Wm. and Ethel Root, 1620 Morphy St., Great Bend, Kan.

## **OBITUARIES**

## **ELDER A. G. FAHNESTOCK**

Elder Adam G. Fahnestock was born on June 16, 1884, and departed this life in the Lancaster General Hospital on June 25, 1970, after an illness of three weeks.

He was a son of the late Samuel and Salinda Gockley Fahnestock. His companion was Susan Minnich Fahnestock, who preceded him in death in 1967.

Those left to mourn the loss are one son, Lloyd M., R. D. 1, Carlisle, Pa., and a daughter, Fern, wife of Elder Jacob Ness, R. D. 2, York, Pa.; seven grandchildren and four great-grandchildren; a sister, Stella Fahnestock, at the Neffsville Brethren Home, and a brother, Samuel G., of Tampa, Florida.

He served in the ministry for more than 59 years, held numerous revivals in his younger years, and was chosen Moderator of District and General Conference on numerous occasions.

During his active life he had charge of several Congregations, which gave him a wide experience in Church work and business. His wise counsel is greatly missed.

Funeral services were held on Sunday, June 28, 1970, at 2:30 P. M., at the Longeneckers Church of the Brethren, by Elder James Kegerris and Elder David F. Ebling. Interment in the adjoining cemetery.

David F. Ebling, Elder in charge of Northern Lancaster Congregation.

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Faith and obedience are bound up in the same bundle. He that obeys God trusts God; and he that trusts God obeys God. He that is without faith is without works; and he that is without works is without faith.

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## BIBLE MONITOR

VOL. XLIX

JANUARY 15, 1971

NO. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

### HEART SEARCHING

Dear Lord, Thou hast called me from darkness,
Shed Thy glorious light o'er my soul,
Made me heir and joint-heir to Thy kingdom
While the years of eternity roll,
Thou tender, compassionate Saviour,
How my heart longs to know more of Thee,
The one my soul loves! Yet I wonder,
Are You satisfied fully with me?

Do I fail to come short of Thy blessings?

Am I everything I ought to be?

Do my actions and words speak of Thee, Lord,

For there's nothing but what Thou dost see?

Do I slight or speak ill of my neighbor?

Am I clinging to ought that grieves Thee?

While I'm praying, just now, tell me, Jesus,

Are You satisfied fully with me?

When the last trump of God sounds that morning,
And the saints shall arise from their tomb,
While the rest of the dead who served Satan
Await in their graves for their doom,
And the living and saved who are watching
Will be caught up Christ's glory to share,
I want, Oh! so much, Lord, to please Thee,
So I'll not be found wanting up there.

-Ernest E. Aikens

## TIME

Time is a precious commodity to most of us. When we are young in years we quite possibly do not appreciate the value of time as much as we should or as much as we do after we have experienced a few more years of life. We often hear time spoken of in contrast to eternity. The dictionary gives one definition of time as being "a measured duration" as compared with eternity for which we have no distinguishing signs.

We generally think of time in terms of years, months, weeks, days, hours or minutes. This designation is important to us in arranging our affairs. Think what confusion would result if we had no designated time for our church services to begin or for going to our work or in many other instances!

But what is time? It is the very material of life. It is the very measure of our existence. How time appears to us is greatly dependent upon our position. The young in years often feel that time moves slowly, in their desire to be grown to adulthood. If we dread or fear something, time passes all to quickly. On the other hand, if we suffer pain, time passes all too slowly. However, for the most part time passes in an orderly and even manner.

What is the value of time to us? We would be at a complete loss to place a value upon time for it is our life. And, really, time is scarce. Time slips by so easily. What was the value of time to Hezekiah, who turned his face to the wall and prayed to the Lord? In response to his plea, fifteen years were added to his life, II Kings 20. What would the foolish rich man, who was prepared for a life of ease, have given for more time in the night in which his soul was required? None have any amount of time guaranteed unto us. "If the days of our years are threescore years and ten; and if by reason of strength they be fourscore years; yet is their strength labour and sorrow; for it is soon cut off, and we fly away," Psa. 90:10. James tells us that life "is a vapour, that appeareth for a little time, and then vanisheth away," Jas. 4:7.

Since time is of such great value, how may we make the best application of it? We need a certain amount of education in order to pursue our business or vocation. We need to improve our mind that we might be more useful unto our Lord. Certainly our greatest concern should be the welfare of our soul. This life is the period of our stewardship. Time is given us to help others and to make ready for the Heavenly state.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil," Eph. 5:15,16. Redeeming the time; to buy back or recover. How often have we "stood idle in the market-place?" We know, of course, that we can't entirely recover lost time, but we can do much to make up for it. Those who have started late in travelling may, by close attention and perseverance, make up some of the time lost.

We may redeem the time by saving time. How much time is wasted in the frivolous things of the world! Many engage in foolish talking and jesting, which are not convenient. Surely, some time could be saved here.

Then if we cherish activity and diligence, we may possibly recover more time. The trend is toward less work, shorter hours, more free time—which may be good if rightly used. But indolence is ruinous to the physical body, detrimental to the mind and eventually to society itself. "Whatesoever thy hand findeth to do, do it with thy might."

We are to redeem the time because the days are evil. Surely there is no doubt in our minds that this is true. There are many who oppose those who desire to love and serve God. There are many snares and many attractions to draw us aside. Let us be vigilant.

The subject of time should be important to each of us. As we have entered into this New Year may we redeem the time... "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed," Rom. 13:11.

### A SNARE FOR THE YOUNG PEOPLE

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Among all the snares Satan sets to blight and curse Christian people, one is to get them to associate with the unsaved; especially the marriage of Christians to the unsaved. God expressly forbids such marriages, commanding, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). If young people will take heed to this command they will be saved from a fearful harvest which they will be compelled to reap if this counsel is disregarded. Many young people under the spell of infatuation, or perhaps through the advice and influence of mistaken or unsaved friends, fall into the snare of the devil to live in misery and bring up children for the world and the devil.

The Christian who marries the unconverted will either draw back and lose out in his soul, or have a very heavy cross to bear during life. How can one pray, "Lead us not into temptation," while at the same time he plunges into it of his own accord? "Can two walk together except they be agreed?" (Amos 3:3). Again, "What fellowship hath righheosness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). Again we read, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and yet shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

It is a sad thing indeed to see the young people marry out of God's order. No doubt but that one of the main reasons why there are so many sad homes and the alarming number of divorces is because God's claims are ignored. People depend upon their own feelings in settling this important event which will affect their whole life.

A young girl of my acquaintance married an unsaved young man. As soon as the marriage ceremony was performed he moved her into a comunity where she had no opportunity of attending public worship. As a result she lost out in her soul and is today in the insane asylum. Several precious little innocent girls were left behind to share in the sad mistake of the mother in not taking heed to the Scripture quoted above. And just to think, it could have been avoided.

It is true the above is an extreme case, but the judgment day itself will only reveal the great host that are caught in this "snare of the devil." One person came to the writer with about the following words, "Don't fail to warn the people wherever you go about marrying out of the order of the Lord. If I could have heard this subject preached on I might not have been in this trap, but I didn't hear it preached until it was too late."

There is no doubt if the preachers would preach more plainly on this subject there would not be so many of our young people caught in this trap to their deep and lasting sorrow. None should ever take this step until they have received the advice of the more serious of their brethren. May the Lord bless and keep our precious young poeple out of this "snare of the devil."

—W. H. Mayo

#### manner

## NOTICE CONCERNING SUBSCRIPTIONS

To those who anticipate moving — please report a change of address promptly to the Editor to prevent the papers being miscarried.

It will also be appreciated if those who send in subscriptions will give the complete addresses and indicate whether they are new or renewal subscriptons.

Editor

## THE BIBLE MONITOR

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### CHRISTIAN SPEECH AND CONDUCT

It is only natural for human beings to desire high standards, but how miserably so many of us fail in speech! What is the cause? There are many causes, but they all center around a main one, that is, heart condition. If the heart is right, the speech will be likewise. The very center of our life is the heart. In Prov. 4:23 we have these words: "Keep thy heart with all diligence; for out of it are the issues of life." A beautiful character rises out of a beautiful heart. It blooms just like the flower, and people can easily scent its perfume. The source of the evil of the tongue is from the evil one at work in the heart.

To have proper fruit in our speech and conduct we must look at these sources from whence our heart is inspired to speak, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "Let your speech be alway with grace, seasoned with salt" (Col. 4:6). Paul in writing to the Colossian Church further instructed them: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Also in his letter of encouragement to the Ephesians we have these words, "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks" (Eph. 5:3,4).

Here is a catalog of things which do not belong to pure speech: idle words, bywords, slang phrases, vulgar language, profanity, gossiping, rehashing unedifying yarns, etc. Two things are essential to success in eliminating them from our speech. (1) We must have a pure heart, for Jesus said, "Out of the abundance of the heart the mouth speaketh." (2) We must make a persistent, prayerful effort to overcome our former habits. Let us keep our speech pure. Paul in writing to Timothy said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Speech is the great characteristic that distinguishes us from animals, so let us make the most of it. Refrain from evil speaking, "Speak evil of no man" (Tit. 3:2). Peter in his first epistle, chapter 3, verse 10, says, "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

Be not a talebearer, neither a hearer of talebearing. Talebearing is a deadly sin, spells ruin to any character, and means an end to all spirituality. It is one of the meanest of sins, for it acts in secret and does not give the other person a chance to defend himself. It shows no respect, and it attacks the best of men and women. It regards no man's reputation sacred, not even the minister of God's Gospel, of whom Scripture speaks in no mincing terms, that it is a double crime to speak evil. No wonder Dr. Talmage in speaking on talebearing and one who is quick to listen, said that "both parties should be hung up, the one by the tongue and the other by the ear." Talebearing

is a crime, not a weakness; it is a sin, not a fault.

Flattery is another evil of speech and is based on false principles and goes hand in hand with deceit. "A man that flattereth his neighbor spreadeth a net for his feet" (Prov. 29.5).

Faultfinding is another error. We cannot afford to employ our tongue in finding faults in others, for we rest assured that we have plenty of our own which we would not like to have people speak about.

Sarcasm is another misuse of the tongue. What at absurd thing it is to discuss sarcastically all the helpful deeds and good qualities of our neighbors! "Sarcasm." says the writer, "is the resouce of a shallow and base mind." Along with sarcasm we find insults going hand in hand. Most people give insults for the sake of getting even. There is only one real way of getting even, and that is to forgive and forget.

Refrain from quarreling. Be not contentious, for as "wood to fire; so is a contentious man to kindle strife" (Prov. 26:21). Guard against fretting and grumbling, but rather be of a sunny, cheerful disposition for this is contagious. Wear a sunny smile. Change your frown and fretful looking face into one with a joyous smile. Cultivate the spirit of joy, gladness and happiness. Joy makes life worth while; it is the song of the heart, it makes the difficult easy,, it lightens our burdens, and helps us smile at our own follies. How much pleasanter life would be to us if, during the trials and hardships which we must meet in this life, we could but smile and make the best of the situation, instead of grumbling and fretting about things, as we most generally do. Let us not forget this little statement in regard to grumbling, that there are two things about which we should never grumble, that which you "can help" and that which you "can't help." I'm sure that if we follow this little rule, life will not only be pleasanter to us but also to those about us.

Just as there are so many evil things which we must refrain in our speech, so are there things that are needful and helpful in our conversation. Kind words, praise, sympathy, encouragement, truth, sound conversation, cheery greetings and friendly good-by's; words of appreciation and admiration — all go to make up the speech of a Christian. Let us strive to make the words of our mouth and the meditation of our heart to be acceptable in the sight of the Lord. Let us not be afraid to testify of the good others have done, for we ourselves might some day appreciate such encouragement.

Speaking now of our conduct as Christians let us apply the Golden Rule to our lives. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. 7:12). Let us live out the Golden Rule. To do so we must refrain from unkind deeds. Cheating would be completely out of the question, as would also spiteful tricks and all revengeful acts. We would find that all would be done with orderliness, with patience, with simplicity. Thoughts would be for others, hands and feet would be willing to serve others. Day after day there would be a striving to help or to boost others along. Would it pay? It certainly would, for we have this promise that

"Whatsoever a man soweth, that shall he also reap." And if we sow to the good, just think what a bountiful harvest that would be! Let us not wait to begin acting in our endeavor to live out the Golden Rule. Now is the time to rid our hearts of selfishness and prepare to help our fellow men. Let us get ready to lend a helping hand in encouraging others, for some day we may need encouragement.

"A little boosting now and then,
Is relished by the most of men,
No matter what your job may be,
If cutting hay or serving tea.
A cheery word, a kindly smile,
A pleasant nod once in a while
May be the sanding of the track
For some poor friend who's slipping back.

"It isn't 'blarney', 'bunk', nor show'
To give a friend a glad 'Hello,'
And let him know you mean it, too
For somehow it comes back to you
And makes for you a brighter day.
The moral is, again I say,
It's relished by the most of men,
A little boosting now and then."

How true this is! One cannot realize how much good can be done by just speaking a few kind words. We know not how deep they will go. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24).

Just as we must be careful, watchful, prayerful and pure in our speech so must we be in our actions or conduct. Let us remember that we live in a two-fold life — a life of purpose and intent and a life of action. We know that character is formed by the thoughts and intents of the heart, and that actions are the outflow of the thoughts of the heart. Unworthy action is the result of unworthy thought life. Let us watch against the "little foxes." Let us set a watch over our thoughts, our words and our conduct. Let our speech be always seasoned with salt that it may minister grace to those that hear. Our Captain wants us to stand as His witnesses, true, loyal, faithful, everywhere and at all times. Let us walk carefully. We will pass away, but our influence will go on forever. The record of our life we will some day meet just as we made it. Rev. 20:12.

I know, we as Christians must suffer many hardships and trials in our walk of life, but take courage. It takes courage to go against the current when it looks as if nearly every one were going the other way; but with the Lord as our Captain we can brave the tide and conquer. His grace is sufficient, and He is ready at all times to help if we will but appeal to Him.

Only as He aids us will we be successful in living the overcoming life. Never mind the jeers and scoffs, but by an earnest, sincere and consistent life prove to the world that you are enjoying the best in life. And then you not only have the promise of the best in the life that now is, but also of that which is to come.

By all means, friends, surrender your all to God. Accept the standards of the Bible as yours and strive with all the help He gives you to maintain them in your daily life. Then your life shall be a blessing to all those with whom you come in contact. The Lord is counting on you. Will you fail Him?

-Selected from Christian Monitor

#### manner man

## MURRAY'S JOKE A BRAZEN ADMISSION

Here it is, "The difference between wrestling and dancing is that in wrestling, some holds are barred," (Arthur Murray in Reader's Digest). In case some of you don't know who Murray is, he is the leading dancing master of the west coast.

The foregoing was supposed to have been a joke. But the fact is there is so much sensuality with the modern dancing that Arthur's "joke" would fall flat in the presence of any spiritually-minded group. Its trail of immorality, broken homes, incitement to fights and murders, Christian lives alienated from God, and other evils, make it far from any joke.

Let Murray and his kind teach your children to be "popular" by dancing and you will soon see how "unpopular" the Saviour and His church is with them. We firmly believe any parent who sends or permits a child to go to a dancing school is throwing a useless impediment into the path of the child's spiritual progress. The breaking down of modesty on the part of young girls and the animal aggressiveness which it promotes on the part of young lads are the very opposite to those attitudes which we seek girls to develop in them in the Bible schools.

The dancing school is the enemy of the Bible school. The fruit of one is sin; the fruit of the other is righteousness. Between the two there can be no compromise. No grace acquired for the heels can possibly offset the loss of grace in the heart.

"Would you judge the lawfulness or unlawfulness of a pleasure, take this rule: Whatever impairs in tenderness your conscience, weakens your reason, obscures our sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind, that thing to you is sin."

When you are seriously ill, you don't send for the dancing teacher to pray for you. Why? Because he doesn't know how to pray. No child of God dances into heaven, but many a one dances into hell.

### REASONS WHY CRISTIANS SHOULD NOT DANCE

- 1. Dancing church members are considered hypocrites by the world.
- 2. Three-fourths of the fallen girls in America attribute the beginning of their ruin to dancing.
- 3. If dancing does not hurt me, my influence might cause a weaker person to be ruined and lost.
  - 4. Dancing church members are the poorest members, spiritually.
- 5. The dance is the only place where the vilest of men can mingle with the purest of girls in the closest familiarity with the approval of society.
- 6. Dancing is the only amusement in the world that depends for its existence upon the mingling of the sexes.
- 7. Thousands of men have used the dance as the surest and best way of trapping a girl.
- 8. The dance has a secret language by which a man can test a girl's purity without saying a word.
- 9. If a man embraces his neighbor's wife without music anywhere except on the ballroom floor, he would get a load of buckshot and die of lead poisoning.
  - 10. The best and most devout Christians do not engage in the dance.
- 11. It is the companion vice of drinking and many other sins.
- 12. Dancing will not be tolerated in a minister of the gospel, and there are not two standards for Christians. My plea, do not dance.

-Selected by Bro. W. E. Bashor

## sammer.

## GOING BACK TO BETHEL

A young man is running away from home. So goes a story in Genesis 28. Young men and women have been doing that for a long time. Usually they run away because something is wrong in the home, or because something has gone amiss in their life. In this case Jacob runs from the wrath of an irate brother whom he has cheated, and he cannot bear the presence of an aged father whom he as deceived.

Sin is always like that. It leaves its victims running, hiding, and afraid. When one sins he is afraid to face those he has wronged, afraid to face himself, and most of all afraid to face a just and holy God! It has ever been thus. When our foreparents broke their happy relationship with God, He came looking for them in the "cool of the day," and we hear Adam say. "I was afraid, because I was naked; and I hid myself," (Gen. 3:10).

When Judas betrayed our Lord, we get another picture of the consequences of sin. Referring to Judas in John 13:30 we read "He then having received the sop went immediatey out; and it was night." It is always out: always away, and always night when we sin against God.

"And Jacob went from Beersheba, and went toward Haran" (Gen. 28:10). It was night when Jacob came to Bethel. "And he lighted upon a

certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep" (Gen. 20:11), but Jacob's sleep was not a dreamless sleep, and just as God came seeking His own in the garden of Eden, so he sought to awaken the better self in Jacob.

In a dream God showed Jacob a ladder and angels. Whatever else this dream may have meant, it surely left Jacob impressed with the fact that even though he had sinned he was not beyond the reach of God. Perhaps many have known of a spiritual ladder, unseen at other times but quite clear in moments such as Jacob experienced here. As he dreamed, the memory of broken vows and better days came to him. Spiritually speaking, everyone has a ladder that reaches heavenward, and we climb upward by following Him who said, "In my Father's house are many mansions. . . . I go to prepare a place for you."

Like many others have done, Jacob almost lost the vision of that dream, and even though he made a vow and some promises to God, it was a long time before he got around to keeping those promises and that vow. We marvel at the longsuffering of God. How he waits and waits for some to renew their covenant with Him!

The things that kept Jacob from going back to Bethel were the very things that keep so many away in our day. He became rich and successful. In partnership with his uncle Laban, Jacob's flocks and herds increased, and he acquired the beautiful Rachel, for whom he worked seven years counting them as so many days because of his love for her.

But God called Jacob to return to his homeland. "And the Lord said unto Jacob, return unto the land of thy fathers, and to thy kindred; and I will be with thee. . . I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred" (Gen. 31:3,13). God was still speaking to Jacob in the midst of his prosperity and success, calling him back to Bethel.

Finally, Jacob did start toward Bethel and for a while it seemed that he might be really on his way. But there were interruptions and he delayed.

The first of these delays came when he met his brother Esau. "And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men (Gen. 33:1). Now, as brother is about to meet brother we wonder what Jacob is thinking. Time and distance will not erase the sins that we have committed nor make a wrong right. Fear was in Jacob's heart. There must have been an ache within him as he went to meet the brother whom he had wronged so long ago. But "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept."

After this reconciliation, surely Jacob will go on to Bethel rejoicing, but we read this disappointing verse, "And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city" (v. 18). The inevitable happened. When we camp along the path of duty instead of moving on under the direction of God, there is always trouble.

Jacob camped along the trail. Note the invitation which came to him. "And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall before you; dwell and trade ye therein, and get you possessions therein." Gen. 34:9, 10). This invitation Jacob accepted and he settled in Shechem. There his herds and flocks increased and his sons and daughters intermarried with the idolators. But the vision of Bethel was dying out. There are some places, however, which one never forgets. We may be turned aside by the lure of gold and worldly living, but a still small voice calls us to go back to "Bethel." The great tragedy is that so many pay no heed to that call.

One cannot make progress until he responds to the call of God. The world will not tell you to go back. Many wait for just the right circumstance to materialize. Some wait for a companion or some other influence to go along. There must come that high moment when one says from his heart, "By the grace of God I'm going back to Bethel." At last, Jacob did and in the right way. "And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, 'Put away the strange gods that are among you, and be clean, and change your garments'" (Gen. 35:1,2). Later we are told that they gave him the rings from their ears and the foreign gods and he buried them under the oak trees.

God wants an all out commitment and a wholehearted response to His call. Some can never get back to Bethel until they forsake their secret sins. Others may be held back by their possessions or false gods. When these sins and false gods are put away God will always be found. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Everyone has a Bethel in his life. You may have drifted a long way from your dreams and your Bethel, but if you make a sincere effort with a penitent heart and start down the road that leads to Bethel, you will find the loving Father with His forgiving love. It is along this road He walks to guide those who have wandered away.

-Vital Christianity

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Measuring rods—At the close of life the question will be not, how much have you got, but how much have you given; not how much have you won, but how much have you done; not how much have you saved, but how much have you sacrificed; how much have you loved and served, not how much were you honored.—Nathan C. Schaeffer.

### **FAITH**

In these wicked and troublesome times we are in, I am made to wonder if we have the faith we ought to have. Do we have enough of the right kind of faith? Do we have the faith that will remove mountains? The kind of faith that will withstand the fiery darts of Satan?

Let us look into the Word of God and see what it has to tell us about faith. First of all perhaps we should find out what faith is, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb.11:1. Some versions say, "the assurance of things not seen." Either way to me it means to take God's word as truth even if we have no visible evidence.

Quite frequently we see in various papers where some famous scientist has made some discovery which is to prove the truth of the Bible. Now, if it takes things like that to make us believe the Bible, our faith is not what it ought to be.

How do we get this faith? Rom. 10:17, "So then faith cometh by hear ing, and hearing by the word of God." We do not need any visible evidence for our faith, but we do need to show a visible result of our faith. James 2:17, "Even so faith, if it hath not works, is dead, being alone."

Abraham showed his faith by his obedience to God's commands. God had promised him that through Isaac He would make Abraham the Father of a great nation, more numerous than the sand of the seashore. Gall. 3:6, "Even as Abraham believed God, and it was accounted to him for right-cousness."

After God told him to offer Isaac as a sacrifice, did he falter and not believe God's promise? No, he still had faith that God would fulfill His promise. We know that when Isaac asked Him about a lamb for the sacrifice, Abraham assured him that God would provide one. Wonderful faith! Do we have that kind of faith today? I doubt it. If we had we would be doing more for the Lord and His Church than we are doing.

Failth is indispensable in our religion. Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We find in the scripture where some asked Jesus how they could do the works of God. He told them that the work of God was to believe on Him whom He hath sent. By this we understand that it takes faith, belief, and works to please God.

We also find that faith is a very important part in prayer. James 1:5,6, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

When we pray we should pray with faith and thankfulness as though He has already given us what we asked for.

He also gives us to understand in is Holy Word that faith justifies us. "Behold, his soul which is lifted up is not upright in him; but the just

shall live by his faith." Hab. 2:4. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

The nations of the world are trying to promote peace or at least they let on like their are. They fail to realize that until the Prince of Peace comes to rule the world that the only peace we can have is in our hearts.

It would be wonderful if we had the faith that David had. I Sam. 17:37, "David said moreover, 'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine.' "And Saul said unto David, 'Go, and the Lord be with thee'." Would we have the faith and courage that David had.

David refused to wear the armor that the King wanted to give him. He put his whole trust in the Lord. To put on the whole armor of God is the only way we can win in this battle with Satan and then trust Him to help us live according to His will.

Job was sure that his Redeemer was living, and would in the latter days stand upon the earth. To me it looks as if we were fast approaching that time.

We find in the Gospel of John many promises to them that believe, and I believe that faith and belief have practically the same meaning.

John tells us if we believe in Christ we will have everlasting ilfe. Now, if we really and truly believe in Christ, we will do what He tells us to do. If we love Him we will keep His commandments.

Do we have the faith of the centurion who told Jesus that all He needed to do was speak a word and He would know that His servant was healed? Jesus said that was more faith than He had seen in Israel.

How strong would our faith be if we had to face what the three Hebrew children faced? Could we say like they did in Daniel 3:17,18, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

I wonder if this image is a type of the image the Antichrist will set up one of these days. If any of us are still here at that time will we have the faith and courage the Hebrew children had? If we don't it will be eternal punishment in the lake of fire.

See Luke 18:8. Jesus had been speaking about the unjust judge, and raises the question if the Son of Man would find faith when He came. This leads us to believe that the true faith will be very scarce when Jesus comes again.

Let us then, as the Apostle Paul tells us in I Tim. 6:12, "Fight the good fight of faith, lay hold on eternal life, whereunto thou are also called, and hast professed a good profession before many witnesses."

—In Christian Love, Bro. Willard Beam, R. 2, Box 68, Greentown, Indiana 46936

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#### THE CLOCK

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop
At late or early hour.
To lose one's wealth is sad indeed.
To lose one's health is more.
To lose one's soul is such a loss
That no man can restore.

Thirty-nine people died while you read this short poem. Every hour 5417 go to meet their Maker. You could have been among them. Sooner or later you will be. Are you ready?

-Faith, Prayer and Tract League

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For the Son of man is come to seek and to save that which was lost. Luke 19:10.

The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. John 10:10.

## **NEWS ITEMS**

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## Waynesboro, Pennsylvania

The Waynesboro Congregation held their Lovefeast on Saturday, October 10, with a good attendance. Ministers present were Joshua Rice, Howard Surbey, Eldon Mallow, and Virgil Leatherman. Bro. Leatherman officiated at the communion service.

Our revival meeting started November 2 and closed November 15. Bro. David Kegerreis did not shun to preach the true word of God. As a result of these meetings, one soul stood for Christ and was baptized. We pray she will be true to her vows. We are glad Sis. Kegerreis and the children could be with us part of the time during these meetings. Let us remember Bro. Kegerreis and his family in our prayers as he continues to preach the word of God.

Bro. Laverne Keeney brought an inspiring message Thanksgiving morning. It is hard to express in words the many blessings God has been giving us from time to time. Yet with all of these blessings from God, it seems

so many people are becoming more unconcerned for their soul's salvation and are letting Satan with his cunning evils lead them down to ruin.

We certainly appreciate each one who came to these services and we hope each one received a blessing. We invite anyone who can to come to our services.

Sis. Elizabeth Wisler, Cor.

## Littlestown, Pennsylvania

Bro. Allen Eberly, of the Lititz Congregation, came into our midst, the Walnut Grove Congregation, one June 19, for a ten-day revival meeting. Bro. Eberly brought many stirring mesages from the Word of God, for which we were thankful. We were very glad for the presence of Sis. Eberly and daughter and welcome them back for fellowship anytime.

We were made to rejoice on August 2, as the Congregation gathered by the baptismal waters to administer baptism to one precious soul, Sister Laurie Dayhoff. Pray that she may grow in the nurture and admonition of the Lord. Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

We held our fall council, Lovefeast arrangements and business were taken care of in a Christian manner.

Our Lovefeast was on October 4. We were glad for the following visiting Elders: James Kegerreis, Ray Shank, Jacob Ness, Joshua Rice and Frank Shaffer. Much admonition for the Christian walk of life was given. We were glad for the goodly number who surrounded the tables of the Lord in the evening with Elder Ray Shank officiating.

-Sis. Betty Shelly, Cor.

## **OBITUARY**

#### LOUISA WEIMER

Daughter of John and Mary Wheelbarger, was born May 9, 1876, in Rockingham County, Virginia, and departed this life at the Rest Haven Nursing Home Greenville, Ohio, at the age of 94 years, 7 months and 4 days.

She was preceded in death by her husband, one son and one daughter. Surviving are one son, Paul Weimer, of New Madison, Ohio; two daughters, Mrs. Fern Rhinehart, of Greensfork, Indiana, and Mrs. Daisy Todd, of Marion, Indiana; eight grandchildren; seventeen great-grandchildren; two brothers, John Wheelbarger, of Los Angeles, California, and Adam Wheelbarger, of Richmond, Indiana; one sister. Mrs. Annie Hilbert, of Dayton, Virginia; and many nieces and nephews.

Early in life she accepted the call of the Master and remained faithful until death. She was a member of the Eldorado Dunkard Brethren Church.

Funeral services were held December, 16 at the Beechgrove Church of the Brethren, by Elders George Replogle and Ben Klepinger. Burial in nearby cemetery.

Sis. Mary Gibbel, Cor.

# DAILY DEVOTIONS FOR FEBRUARY, 1971 Anger and Wrath of Men

Memory Verse, Job 5:2, For wrath killeth the foolish man, and envy slayeth the silly one.

Mon. 1-Esther 1:1-22

Tues. 2-Esther 3:1-15

Wed. 3-Esther 7:1-10

Thurs. 4-Job 5:1-27

Fri. 5—Job 16:1-22

Sat. 6-Job 18:1-21

Memory Verse, Psa. 2:1, Why do the heathen rage, and the people imagine a vain thing?

Sun. 7-Job 32:1-22

Mon. 8-Job 40:1-24

Tues. 9-Psa. 2:1-12

Wed. 10-Psa. 7:1-17

Thurs. 11-Psa. 37:1-40

Fri. 12-Psa. 55:1-23

Sat. 13-Psa. 56:1-13

Memory Verse, Psa. 37:8, Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

Sun. 14-Psa. 76:1-12

Mon. 15-Psa. 124:1-8

Tues. 16-Psa. 138:1-8

Wed. 17-Prov. 12:1-28

Thurs. 18-Prov. 14:1-35

Fri. 19-Prov. 15:1-33

Sat. 20-Prov. 16:1-33

Memory Verse: Prov. 16:32, He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Sun. 21-Prov. 19:1-29

Mon. 22-Prov. 20:1-20

Tues. 23-Prov. 21:1-31

Wed. 24-Prov. 22:1-29

Thurs. 25-Prov. 24:1-34

Fri. 26-Prov. 27:1-27

Sat. 27-Prov. 29:1-27

Memory Verse, Prov. 19:12, The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

Sun. 28-Prov. 30:1-33

## SUNDAY SCHOOL LESSONS FOR FEBRUARY, 1971 ADULT LESSONS

February 7-The Love of Money. I Tim. 6:1-11.

February 14-Rich and Good Works. I Tim. 6:11-21.

February 21-The Unfeigned Faith. II Tim. 1:1-18

February 28—Enduring All Things. II Tim. 2:1-14.

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Break one thread in the border of virtue, and you don't know how much may unravel.

## BIBLE MONITOR

VOL. XLIX

FEBRUARY 1, 1971

No. 3

"For the faith once for all delivered to the Saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## JESUS KNOWS

Have you little daily trials hard to bear? Testing the earth's dearest loved ones cannot share? Listen then, a wondrous secret I'll disclose-When you've troubles just remember, Jesus knows.

Are you often sick and tired, through and through, But you do not wish to burden others too' Then remember, there's a bosom for repose: Tell Him all your pain and suffering - Jesus knows.

Do the clouds of sorrow sometimes cross your sky, Bringing tears that human comfort cannot dry? Then, for you the "Balm of Gilead" freely flows-Tell it to the "Man of Sorrow" — Jesus knows.

Does the storm of fierce temptation sometimes sweep, Till it seems your bark will founder in the deep? Then remember that, no matter how it blows, There's a way to gain the victory — Jesus knows.

Do you toil and sacrifice for others' good, Then often find your motive harshly misconstrued? Does your heart bleed, sometimes wounded not by foes? Think of Him, friends mocked and murdered — Jesus knows. Do you sometimes fear your service is so small, That in Heaven you may wear no crown at all? Have your hopes for His sake, perished like the rose? Then rejoice! You'll share His glory — Jesus knows.

-Selected

### -maranana

## WHAT IS CHRISTIANITY?

In asking this question, we might logically turn to the dictionary to find any one of several definitions: the body of Christian believers; the religion of Christians; state or fact of being a Christian; a particular Christian religious system. Yet these definitions would be of little help in presenting a practical view of the meaning of Christianity. Perhaps the best way to understand Christianity is to observe it under the conditions of everyday living.

Since the home is the first institution which God established, perhaps this is the best place to observe Christianity "at work." How do the members of the family get along together? Does each member have consideration for the rest of the family. Is love affection, and respect apparent between the members of the family or is there quarreling and bickering? The difference may be that of a Christian home and a non-Christian home.

Home should be a place of peace and rest, a refuge from the storms of life, a place where we can find comfort and strength. The home of Ruth must have been a Godly home. Although sickness and sadness came into that home in the loss of her husband, Elimelech, and their two sons, Mahlon and Chilion, her daughters-in-law did not want to part from her. Her life had a great influence upon her daugters-in-law. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph.4:32.

Another place we may see Christianity at work is in the business world. Christianity is being honest and fair in dealing with others. There are yet those who are honest and have the respect of their fellow men. Prov. 11:1, "A false balance is abomination unto the Lord; but a just weight is his delight." Honesty is still good business.

Christianity in society is in evidence through courtesy. Somestimes we almost feel that courtesy is a lost art. There are so many who are selfish and rude. It only takes a minute to open a door for someone whose hands are full; it helps them and makes us feel better to do an act of kindness Are we not too hesitant in taking the opportunity of helping someone? There are many who don"t want to be bothered by getting involved. "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Rom. 12:10.

Christianity in our work will take the form of thoroughness. This, too,

often seems to a lost principle. We see much work that is done in a careless manner. In industry there are many who have no concern about the quality of their workmanship. No doubt many have purchased items that didn't give satisfactory service because of faulty manufacture. May it be that too many are doing their work as unto men? "Whatsoever ye do, do it heartily as unto the Lord, and not unto men," Col. 3:23.

In play, Christianity takes the form of fairness. Children learn fairness, truthfulness, and honesty in the home. The child that is taught these characteristics in the home is not very likely to cheat on his school exams, or to lie. Furthermore, he is unlikely to take undue advantage of situations in later life.

There are no doubt many other examples we could bring to mind of Christianity at work. In these examples which we have briefly considered, they all have one characteristic in common: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

## NOTICE CONCERNING SUBSCRIPTIONS

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To those who anticipate moving — please report a change of address promptly to the Editor to prevent the papers being miscarried.

It will also be appreciated if those who send in subscriptions will give the complete addresses and indicate whether they are new or renewal subscriptons.

Editor

## THE BIBLE MONITOR

## **FEBRUARY 1, 1971**

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## **EDITORIAL POLICY**

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.



## PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

The following tracts are free:
Do You Want Salvation?
The Lord's Supper.
Which is the Right Church?
The Brethren's Card.
The Doctrine of the Prayer Veil

The Brethren's Card.
The Doctrine of the Prayer Veil.
PUBLICATION BOARD
Bible Monitor (semi-monthly)

\$1.00 per year in advance.
Brethren Hymnal (heavy back)
\$2.25 ea. \$22.50 doz., postpaid.

Church Manual \$.30 The Bible Outline \$.45; \$5.10 doz. The Old Testament History \$.55; \$6.00 doz.

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Instructions for Applicants.
Baptismal Certificate Blanks.
Church Letter Blanks.
Credential Blanks.

## SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

- 1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.
- 2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.
- 3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.
- 4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.
- 5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as—"thot" for thought, "2" for two, "&" for and, etc.
- 6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least one inch margin on each side of the sheet.

- 7. Use direct quotations for the Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verse, "Jesus wept", John 11:35.
- 8. Frequent mistakes we find: beleive for believe, recieve for receive, judgement for judgment, ore for or, & for and.
- 9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.
- 10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the issue.
- 11. The Publication Board has decided that News Items should contain material in general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers. District meeting delegates, minor local church property improvements and items "In

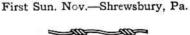
Memoriam."

12. Read these and then write.



#### **FIXED COMMUNION DATES**

First Sat. April—Dallas Center, Ia. Last Sat. April-Grandview, Mo. Last Sun. April-Bethel, Pa. First Sat. May-Waynesboro, Pa. First Sat May-Eldorado, Ohio Third Sat. May-Dayton, Va. Third Sat. May-West Fulton, O. Third Sun. May-N. Lancaster, Pa. Fourth Sun. May-Shrewsb'y, Pa. First Sat. Aug.-Broadwater Chapel, Md. Sat. before 4th Sun., August-Swallow Falls, Md. Labor Day weekend-S. Fulton, Illinois. Last Sun. Sept.-Mt. Dale, Md. First Sun. Oct.-Walnut Grove, Maryland Last Sun. Oct.-Bethel, Pa. 2nd Sat. Oct.-Waynesboro, Pa. Third Sat. Oct.-Dayton, Va. Third Sun. Oct.-N. Lancaster, Pa. Fourth Sat. Oct.-Englewood. O.



#### DON'TS FOR CHURCHGOERS

Don't visit. Worship.
Don't hurry away. Speak and be spoken to.
Don't stop in the end of the pew. Move over.
Don't monopolize your hymn book. Be neighborly.
Don't wait for introductions. Introduce yourself.
Don't choose the back seat. Leave it for late comers.
Don't criticize. Remember, and think on your own frailties.
Don't stare blankly while others sing, read, or pray. Join in.
Don't leave without praying God's blessing on all present.
Don't sit while others stand or kneel. Share in the service.
Don't sit with your hand to your head as if worshiping hurt you.
Don't dodge the preacher. Show yourself to be friendly.—Church Herald.

# DIRECTORY INFORMATION

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# GOSSIP, BOTH VERBAL AND BY MAIL

A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and it should not be indulged in, as it causes complaint and interference with the spir-

- itual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about such matters.
- B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.
- C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.
- E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.



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#### LOCATION OF CHURCH HOUSES

#### BETHEL, PA.

Frystown House, located in Frystown, in northwestern Berks County, one mile south of Route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmanstown, in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

#### CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Route 26 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26, which turns right, one and one-half miles, then turn right at fork. Ward's church is five miles on the left.

#### DALLAS CENTER IOWA

Dallas Center is located on Route 44, twenty-four miles northwest of Des Moines. Turn south off of Route 64 on to Percival Ave. (first street west of R. R. tracks); the church is located 3 blocks south on the southeast corner of Percival and Ash Streets.

# DAYTON, VIRGINIA

Turn west from Interstate 81 at Harrisonburg exit No. 63. Go to second stop light, Route 42; turn left to Dayton, (3 miles) right on Mason Street two blocks.

#### ENGLEWOOD, OHIO

Twelve miles north of Dayton, Rt. 440 and Rt. 48 cross at the center of Englewood. Church house is located on the right of Rt. 48, one block north of this junction.

#### GOSHEN, INDIANA

Located on Green Road, one block north of county No. 130. Take U. S. 33 or Indiana No. 15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

#### GRANDVIEW, MISSOURI

Church is located south of Grandview. Take highway No. 71, one and one-half miles to 140th St., then one-fourth mile west.

#### LITITZ, PA.

At Broad and Main Streets, turn east on Main St. and continue for two blocks, turn right or south on Willow Street. Church house is one block.

#### MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington Street four blocks west of Market St. or Route 114. Leaving the Pennsylvania Turnpike at the Carlisle interchange, Route 11 will lead east to Route 114. Leaving the Turnpike at Gettysburg interchange, Route 16 will lead west to Route 114.

#### McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U. S. Highway No. 50, four miles west of Mc-Clave junction, or two miles east of Hasty, Colo., on U. S. No. 50 and then north one mile.

#### MIDWAY, INDIANA

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. Highway 31, three miles from the Courthouse, which is located near the center of Peru, Indiana.

#### MOUNTAINDALE, MD.

Seven miles north of Frederick, in the little town of Mountaindale, Md., from east go through town to west on road from Lewistown to Yellow Springs, two miles from Lewistown and three miles from Yellow Springs. If travelling U. S. 15, this road crosses No. 15, half mile west of Lewistown and six miles south of Thurmont.

#### PLEASANT HOME, CALIF.

Coming from the north on Rt. 99, to Ceres, go through underpass, turn right to stop sign on El Ca mino St., turn left on Park St. to 6th St., turn right one block to Roeding Ave., turn left and go 1½ miles to the Church on Roeding. Coming from the south, turn off highway on El Camino to stop sign, turn left on Park St. and fol low above directions.

#### PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Route 20 alternate. Two miles east of junction of Ohio Route 15 and U. S. Route 20 alternate.

#### PLEVNA, IND.

Route 18 passes east and west through Converse, Route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on blacktop road and go six miles west to Plevna; church is near the square of Plevna.

#### NEWBERG, OREGON

Highway 99W enters Newberg in east-west direction. Entering three blocks, cross railroad tracks, go to end, turn right on Main Street for half block to church, which is on left at Franklin Street. Entering the town from west end, go to Main Street, turn left, then follow above directions.

#### ORION, OHIO

Located in northeastern Ohio, on Orion Road, one fourth mile west of State Rt. 8, at a point six miles north of Canton or one and onehalf miles north of North Canton and 17 miles south of Akron.

#### QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

#### SOUTH FULTON, ILLINOIS

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

#### WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Ave., go two blocks and turn left on Third Street, churchhouse is one block.

#### SHREWSBURY, PA.

Fourteen miles south of York on Route 111, at the north end of the town of Shrewsbury.

#### SWALLOW FALLS, MD.

Traveling U. S. Rt. 50, turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The

church is on Rt. 20, about nine miles north of Oakland. Traveling U. S. Route 40, turn south onto Rt. 219, at Keyser Ridge, follow Route 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles Swallow Falls Park.

#### WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.; One-fourth mile east of Route 194, at an intersection three miles north of Taneytown, Maryland.

#### WEST FULTON, OHIO

Near Wauseon, Ohio, located on U. S. Route 20 alternate, three and one-half miles west of junction of Ohio, Route 108 and U. S.. Route 20 alternate.

#### WINTER HAVEN, CALIF.

Located in Cherry Valley. Go north of Beaumont on Beaumont Avenue, go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the church.

#### MISSIONS

CLEARVIEW, PA.—In South Central Pennsylvania, about half-way between Everett on Route 30 and Piney Grove on Route 40. About six miles south of Clear-ville, Pa., along hard road a little east of Route 26. Services first and third Sunday, 10:00 a. m.

## TORREON NAVAJO MISSION

Located southwest of Cuba, New Mexico, 23 miles. Turn on State Highway 197 in Cuba. Follow Route 197 for 19 miles when you will take an unpaved road to the left. A mission sign marks this junction. Proceed 3 miles to the mission. Present personnel cludes David and Mildred Skiles and family; Rudy and Rhoda Shafer and son and Mary Ellen Royer.

Visitors would be wise to notify mission in advance. Address, P. O. Box 188. Cuba. New Mexico 87013. Please contact for further information.

#### 1-W WORKERS

Very noticeable is the fact that only four from the Dunkard Brethren Church are in 1-W service. The original purpose of this List was-if names and addresses of boys away from home were known, friends or members might correspond with and encourage them.

For your guide, this "KEY" to the List should be used:

a-Name of 1-W worker

b-Married or Single

c-Name or project where serving

d—Current address

e-Home address

f-Local Congregation

g-Presiding Elder

1-Beginning date

#### LIST OF 1-W WORKERS

1. Gary Leatherman Single

Milk Testing Berlin, Ohio

Box 12 44610

Wauseon, Ohio

R. R. #1. Box 46 West Fulton, Ohio

H. Edward Johnson

Sept. 16, 1970

2. Robert Carlin Single Defiance County Home Defiance, Ohio

R. R. #1 43512

Ney, Ohio

R. R. #1

Pleasant Ridge, Ohio

Harley Flory Sept. 1, 1969 3. Nevin Dale Rounds Single Va. Dept. of Highways

Sandston, Va.

Harrisonburg, Va., R. D.

Dayton, Va. Roscoe Reed

April 20, 1970

4. Harold Lee Kimble Married

Winchester Memorial Hospital

Winchester, Va. 22601

R. R. #2 Box 386-A

Ridgley, W. Va.

R. R. #1 26753

Ridge, W. Va.

Melvin Roesch

May 2, 1969

Ray S. Shank, Executive Secretary Civilian Service Board Dunkard Brethren Church

#### GENERAL CONFERENCE BUSINESS

All Queries, Reports of Committees, Reports of Boards should be in my hands by April 15, 1971.

Ray S. Shank, Writing Clerk of General Conference 117 Beaver Street, Box 263, Dillsburg, Pa. 17019

# DIRECTORY OF BOARDS

-0 0 0 0

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# BIBLE MONITOR

VOL. XLIX

FEBRUARY 15, 1971

NO. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

# THE RED SEA PLACE IN YOUR LIFE

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but - through?
Then wait on the Lord with a trust serene,
Till the night of your fear is gone,
He will send the wind, He will heap the floods,
He says to your soul, "Go on."

And His hand will lead you through - clear through - Ere the watery walls roll down,

No foe can reach you, no wave can touch,

No mightiest sea can drown;

The tossing billows may rear their crests,

Their foam at your feet may break,

But over their bed you may walk dry shod,

In a path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
Where He leads you on from the place by the sea,
To the land that you have not known;
And your fears shall pass as your foes have passed,
You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

- Annie Johnson Flint

# REMEMBERING OUR FAULTS

To remember our faults or to have them brought to our mind may be a painful experience for us. In honesty, I believe we would all have to admit that we have our faults. Although we desire to live exemplary lives, yet being human, we sometimes fail for no one is without fault.

In Genesis 41:9, we read these words of Pharoah's chief butler, "I do remember my faults this day." The butler had come into disfavor with Pharoah and was placed in prison, where Joseph was able to favorably interpret the butler's dream. When the butler was to be released, Joseph asked him to mention his name to Pharaoh. But alas! In the ecstasy of his freedom, he forgot about Joseph for two years, after which his faults were brought to mind.

What does the word "fault" mean? One definition might be "Departure from duty, truth, or fact." The best men have their faults. This was true of men of the Bible. Moses, instead of speaking unto the rock as God told him, struck the rock and said, "Must we fetch you water out of this rock?" Numbers 20:10. David is spoken of as being a man after God's own heart, yet we know he also had his faults. The Bible tells us there is none righteous, no not one.

What, then, are some of the faults that are common to mankind? One of the first we might think of is that of temper. Indeed, it seems that this may have been a fault of Moses himself. Instead of speaking to the rock, as God instructed, he smote the rock not once, but twice. It is true that he was greatly provoked by the chronic complaining of the children of Israel many times, but becauseof his action he wasn't permitted to enter Canaan. It is easy to become irritable when things go wrong, but have we looked heavenward? Proverbs 16:32, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that takes a city."

Another fault often in evidence is that of pride. To be proud is to have inordinate self-esteem or to be conceited; in other words, to think too well of oneself. The Bible speaks very strongly against pride. "The pride of thine heart hath deceived thee." If we are proud, God cannot use us until He humbles us. When Hezekiah was sick unto death, he prayed and God restored him. But then it says "his heart was lifted up," until God dealt with him and humbled him, 2 Chronicles 32:24-26. Satan sometimes levies his most telling blows when pride enters the hearts of those within the Church and trouble follows.

Still another common fault is that of the tongue. How often we hear this member being used in an unworthy manner! Among those things that are not to be named among us as become saints are "...filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks," Ephesians 5:4. We hear far more foolish talking and jesting than we hear of giving thanks and praise to our Heavenly Father. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body," James 3:2.

These are some of the most common faults of mankind. We need to be ever on our gaurd against the encroachments of the world into our lives. Are we as strong and well groudned as we should be? Do we have a desire and determination to do God's will? Do we have the love and reverence for our Heavenly Father and for our Saviour we should have?

God sometimes brings men's faults into striking rememberance years after they have been committed As Joseph's brethren came to Egypt to obtain food, Joseph demanded that one of them remain as a hostage. Although they didn't recognize Joseph as their brother, they were uneasy in his presence and their minds were turned to their faults because they had cast him into the pit, then later sold him to the Ishmaelites. How careful we should be that we do not have faults that will cause heartaches later.

Because Esau had a light regard for his birthright, he sold it for a morsel of meat. Afterward he realized his fault in that respect, for he could not have that which otherwise would have been his inheritance. Hebrews 12:17, tells us that "...he found no place of repentance, though he sought it carefully with tears."

If we are not careful, it is easy for us to be caught up in the things of this life. We know so much about our vocations and the things that are taking place in the world, yet how little we really know of ourselves! It is quite possible we may have faults we are not aware of until they are brought to our attention.

No doubt if we would sit down at the close of the day and live the day in retrospect, we could see where we had made mistakes and were at fault. But we could also see how we might improve our lives by His help and thereby be happier and more useful to our Heavenly Father.

# -maramar

# SOME FACTS ABOUT PRAYER

 A good outline for a complete prayer, both private and public prayer, is as follows: (notice the first letters spell "Acts").

A - doration: we adore and honor God offering our praise to Him. The Lord's Prayer begins with the words, "Our Father which art in heaven, hallowed be thy name."

C - onfession: we admit our mistakes and sins, and ask God to forgive

T - hanksgiving: we express our thanks and gratitude to God for his many blessings and gifts to us.

S-upplication: we petition God for certain things for others and for ourselves; we present to him our needs; but we always remember to say "thy will be done." After all we do not want God to fulfill our requests if they run against His will.

2. When we pray we make it possible for God to do certain things for others and ourselves. God has all power, yet He has arranged the conditions so that people are not forced to do certain things. For instance, God does not force us to believe on Him as a Father; He does not force us to accept Jesus Christ as Saviour; He does not force us to be good or to do good. Many things in the plan of God depend on our willingness to cooperate with Him. Therefore, when we pray we are opening the way for God to do what He may desire to do.

3. When we pray we are learning to work with God. God will not do our work for us. We must do our own work. Prayer is not a substitute for hard effort, but prayer will help us to work efficiently and help us to

get more done than we could do without prayer.

- 4. Prayer is not a weapon to be used against our enemies. Theodore Roosevelt told about his boyhood prayers when he used to say, "O God, grind all the Southern soldiers into powder." God is a God of love and He does not approve of hatred. Therefore God cannot allow prayer to become a means of our getting even with those whom we do not like. Prayer, on the other hand, can be a way for us to win our enemies over to our side as friends.
- 5. When we pray we may open up a channel for God to do something a long distance away from where we are. There are plenty of incidents which show how the prayer of an earnest Christian in one part of the world will have an answer in another part of the world. Sometimes this is called "intercessory" prayer—when one person intercedes for another. Just how this kind of prayer works we do not know exactly. All we do know is that those people who try it the most believe in it the most.
- 6. When we pray we are talking with God (not talking to God, but with God). It is a great experience to be able to talk with One who loves us, understands us, and wants to help us. Prayer calms our feverish spirits, strengthens us against temptation, comforts us in sorrow, guides us to

# THE BIBLE MONITOR

# FEBRUARY 15,1971

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choose the right way, and gives us new power to live as we ought.

-The Watchword

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# ARE WE OVERCOMERS

Some may ask, "What is an overcomer and what are we to overcome?" The dictionary gives these definitions: To get the better of, to conquer, or the superiority over someone.

In John 16:33we read these words, "These things I have spoken unto you you, that in Me you might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

As Jesus has overcome the world, so we also can overcome the world, if we are true followers of Him who shed His blood to wash away our sins.

Romans 12:21, "Be not overcome of evil, but overcome evil with good." I am afraid that too many times we do just the opposite. We are told in God's Holy Word that if someone smites us on one cheek to turn the other also. Too many times one of Satan's imps whispers in our ear to smite back. And we go ahead and do it. That is one of the many evils in our world today. Far too many are listening to Satan, and far too few are listening to the meek and lowly Lamb of God.

The disciple that Jesus loved tells us in 1 John 5:4,5, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

So we see that in order to be overcomers we must have faith and believe that Jesus is the Son of God. To show our friends and neighbors as well as our Lord that we do have this faith we must keep His commandments. His Word also tells us that if we love Him we will keep His commandments.

In Rev. 2:7 we find these words, "He that hath an ear, let him hear what the Spirit sayeth unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Let us then watch and pray that we do not get into the same condition that the Ephesians were in. We may do great things(in our own opinion) but if we have lost that love or charity (as the writer of the Hebrews calls it)it will do us no good. These Ephesian brethren had many good things in their favor, but the Lord said repent, or He would come and remove their candlestick. But He gave that wonderful promise to the Overcomers, that they would be permitted to eat of the tree of life. Mother Eve ate off the wrong tree. Do we do that?

In verse 17 of this same chapter, we find another great promise to those that overcame. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name

written, which no man knoweth saving he that receiveth it." There were several things in the church at Pergamos that did not have Divine approval. This church was in the same city where Satan's throne was located. These people had not been Christians very long and were easily misled, although they may not have been any easier to mislead than many of us who were raised in Godly homes.

Do we have the doctrine of Balaam in our midst? Balaam was so eager for the reward the king promised him that he went to do the king's bidding, even though he knew that the Lord would not let him curse His people. The Apostle Peter compares false teachers with Balaam when he says, "Which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness" 2 Peter 2:15.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." These words were written to the church at Thyatira. These people had works, charity, service, faith, works, but their last were greater than their first. They had come to the place where they were depending almost entirely on their works for their salvation. Are we doing that? I hope not. Read Rev. 2:18-26 and you can easily see what the faithful at Thyatira had to overcome. In the 25th verse of the above named chapter we find, "But that which ye have already, hold fast till I come." I Thess. 5:21, "Prove all things, hold fast that which is good." I think we all know how we are to prove them, by the studying of the word of God.

Rev. 3:5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

These people at Sardis had many things to overcome. They were dead spiritually and did not know it. I am afraid there are far too many that way today. Satan may have us believing we are doing great things for the Lord, when we are really working for Satan.

In the 12th verse of this same chapter we find this promise. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." In the preceding verse he admonishes them to hold fast what they had. And what did they have? For one thing they had patience and courage to stand for the right, even against the synagogue of Satan. For this the Lord promised to keep them from the hour of temptation which shall come upon all the world. Let us all strive to be overcomers so that we too may be kept from the hour of temptation.

We find in the Laodicean Church that there were still some to whom He could give the promise. Rev. 3:21, "To him that overcometh will I gnant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Wonderful and precious promises to the overcomer and they are all conditional. We all have something to do. I know that it is widely believed and preached that all one needs to do is to say I believe. That is true if we get the full meaning of the word believe. I understand the Greek word that has been translated believe also means to obey and to do. So let us believe His word, obey His Word, and do His will so that we too may be overcomers and receive all the precious promises.

We read in the Word that in the last days perillous times shall come. It seems to me these times are here. Wars, earthquakes, riots, strikes, uprisings are getting worse every day. So let us watch and pray and keep our eyes on the *tig tree*.

Read Luke 21:29-31 and you will know what I mean. Let us strive to keep on the narrow way that leads to glory so that when we come to the end of our journey the Lord can say, "Well Done."

In Christian Love, Bro. Willard Beam, R. 2, Box 68, Greentown, Ind. 46936

#### remarkante

# ONE MIND

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

This is a wonderful thought and we thank God there is a Throne of Grace. We can go to Jesus at any time. In time of need or trouble and for thanksgiving. There is none other name under Heaven to which we may go for a place of refuge and comfort.

We are also reminded that God so loved the world He sent His only Son that all who believe might have everlasting life. Do we take these words too lightly, this wonderful love of God and Christ?

Jesus is the name Supreme. By Him only, can we have salvation. He came not to condemn the world, but to condemn sin in the world. He came to reveal it that people might recognize it and separate it from their lives.

Phil. 2:10-11, "That at the name of Jesus every knee should bow . . . that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We have all read this chapter many times but it will not contain the weight of its power until people accept it, believe it and are guided by it. Until we can say with Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek," Rom. 1:16. I have often thought of this Scripture as though Jesus was speaking to you and I directly and individually.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind," Phil. 2:1,2. What did Paul mean? Do you find any consolation?

Are you going to Christ for comfort for trials and sorrows? Where could I go, but to the Lord? Loved ones give us consolation but none like Jesus.

Do we have trials, troubles, sadness, heartaches and disappointments in this life? If so, where do we go for healing? Do we forget and try to bear our burdens and solve our problems alone? Does it soothe our hearts to go to church to worship together in love and fellowship in Spirit? Do we find comfort in love? Jesus is love and God is love. If we find comfort in love it brings about consolation.

Oftentimes we have heard it said that it is easy to live in an assembly of fellow Christans. When we are separated, how easy it is to forget the gospel lessons.

Peter reminds us to stir up our pure minds by way of remembrance. There is such a thing as a pure mind gaining knowledge and then becoming dormant and forgetting the way we should walk to receive salvation.

The Apostle John says, "I have not written unto you because ye know not the truth, but because ye know it . . . ." Why is it necessary to write to people who know the truth? There is some reason for it. When we are in a religious service our mind should concentrate on the Word of Truth and Heavenly things and shut out thoughts of daily work.

What does Paul mean when he speaks of the fellowship of the Spirit? There is sweet fellowship when we visit and converse with one another in the Christian Spirit. We have fellowship living in, by, and with the Spirit's guidance and counselling.

"If any bowels and mercies." In other words, our very life, or the heart of people. Are we destitute of mercy? How much mercy do we have?

Phil. 2:5 tells us, "Let this mind be in you which was also in Christ Jesus . . ." If people would have the mind of Jesus what manner of people we would be! Is it possible to be of one mind if we don't have the mind of Jesus? When we consider these things and learn them we embrace the teachings and qualities Paul gives in order to mold us to be of one mind, one love, and one accord.

When we speak of one mind it seems impossible, doesn't it? But the Lord never asks us to do anything we cannot obey. To speak of "one mind" isn't speaking of one's life work. For example if there are two farmers, or those of other occupation, they may not be of one mind in pursuing their work. But in the church we should be of the same mind for Christ.

Thinking of one mind, there is no such thing as obeying Scripture until we conquer self. When tre Spirit overcomes self it takes a lot of sacrifice, practice, concern, and control to be obedient to the Word.

From Genesis to Revelation, how much of the Bible is poetry, prophecy, and history? All of it is there to make sinners into Christians, to make our minds soar away to Heavenly things.

I trust we have learned something from this Scripture and that we will not be forgetful of the words of this great Apostle Paul.

Beyond this vale of sorrow and tears, there is a home without end awaiting the saints of God.

Bro. W. S. Reed, Dallas Center, Iowa.

## SAVED BY HOPE

"For we are saved by hope, but hope that is not seen is not hope, for what a man seeth, why doth he yet hope for." Rom. 8:24.

Hope is expectation or anticipation toward that which is good. The ground's of this expectation is God's eternal Word itself, which cannot lie. Titus 1:2. So it is not merely a wish, as some would conclude. If the promises of God are not embraced, the only alternative is wishful thinking which will fade away depending upon the circumstances that arise in this life.

The hope we would speak of here is a blessed hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The word blessed refers to a state of being happy or joyful. Certainly to the child of God it brings a joyful outlook in this life to look into the eternities with expectancy.

When the term hope is used in the New Testament, it has reference to future events or life. The Christian's hope is in Jesus Christ, and the Word. God's Word is sure, yes, a very anchor for the soul. Heb. 6:19. Webster's dictionary defines the word sure as: stedfast, firm, as a sure footing; a sure faith; having no doubt; bound to happen. Certainly this is characteristic of the Christian's blessed hope in Christ Jesus. And as the hymn writer so ably puts it, "There is no other hope, There is no other plea. Salvation full, salvation free, Must come alone through thee." No other religion can make a claim as the true religion of Jesus Christ. It has to do with a man, yea more than a man, the man Christ Jesus, the Son of the Living God, who liveth and abideth forever. I Pet. 1:23.

His coming for the saints again is just as certain as was His coming the first time as the prophets had foretold. If only the religious leaders of that day would have believed Moses and the prophets in regards to the coming Redeemer, but alas, they did not. Jesus told them, "For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words." John 3:46, 47.

Thus when Jesus Christ did not come in the way the religious leaders of his day expected him they rejected him. But those who believed him were the flaithful few as Zacharias, Elisabeth, Simeon, and Anna who had been embracing the very promises of his first coming with a confident hope. Please note the testimony of a few of these. Concerning Simeon, "Then took he him up in his arms and blessed God, and said, 'Lord now lettest thou thy servant depart in peace, according to thy word; For mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel.' And Joseph and his mother marvelled at those things which were spoken of him." Luke 2:28-33.

And Anna "gave thanks likewise unto the Lord and spake of him to all them that looked for redemption in Jerusalem." Luke 2:38.

These believers longed and looked, and praise God, saw with their own

eyes this blessed hope and the consolation of Israel. Luke 2:25. How is it with us who ought to be longing for His coming and the consolation of the Church?

We would all possibly agree as to the lateness of the hour. To hope everything will turn out alright without a Bible platform is a false hope. And wishful thinking without a sure foundation is not enough in this day neither was any time.

On the day that those two disciples were found walking toward Emmaus, they were sad, as they were discussing the event of the Saviour's death. Their hope was gone. Why? They trusted it was He (Jesus) which should have redeemed Israel. Luke 24:21.

Yes, this is what the prophets had written, was it not? Jesus rebukes them with a sharp rebuke, "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25. Unbelief marred their hope in Jesus. These disciples could only see the Kingship of the Son of God. Jesus told them they had not believed all that the prophets had spoken.

Redemption for Israel had come, but not in the way they had thought. And His own (the Jews) rejected the only source of Salvation. But to those who received Him (both Jew and Gentile) to them gave he power to become the Sons of God. John 1:12.

Jesus Christ the suffering, dying Saviour was here. I Pet. 1:11. He was buried, but rose again a victor over death and the grave, being the firstfruits of them that slept. I Cor. 15:20.

Redemption will come to Israel in the future. Rom. 11:25, 26. Jesus Christ will sit on the throne of his father David. Acts 2:29, 30. He will reign as King over the entire earth, all nations being subject to Him. Zech. 14:9, Psa. 47:2, 3. He will reign a thousand years on this earth. Rev. 20:6. This earth will be restored as the garden of Eden. Isa. 35.

This will all be accomplished through Jesus our Blessed Hope, "For he must reign, till he hath put all enemies under his feet." I Cor. 15:25. "For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether tey be things in earth, or things in heaven." Col. 1:19, 20. Let us believe all that the prophets have spoken about which Jesus our hope will yet perform in the future. We need not be like the two men on the way to Emmaus to whom Jesus said, "O fools, and slow of heart to believe all that the prophets have spoken."

-Ronald L. Putt

# HOW TO READ THE SCRIPTURES IN PUBLIC

The Word of God should be read more in the house of God by a man of God to the people of God.

The Word of God should be read in connection with public worship.

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The Scriptures warrant this. It was practiced by the Jews in their synagogues and was approved by Christ. The early Christians practiced the same. The modern Church has greatly departed from this custom. Many evangelists and ministers seem to think what they have to say is more important, therefore, rarely read the Bible in public.

Many ministers do not carry the entire Bible with them, only the New Testament. The reason is they use only the New Testament. This is a mistake. Every minister should carry the entire Bible with him. Occasions arise when they need to refer to the Old Testament. They also should preach from the Old Testament.

The reading of the Scriptures should be for the edification of all and be entered into reverently.

The Scripture lesson should be appropriate for the occasion and in harmony with the trend of the service. Knowing the Bible well will greatly aid the minister in selecting the Scripture reading.

The Scripture lesson should be read distinctly, prayerfully, reverently, seriously, and sacredly in public. It is a fine art for the minister to be able to read the Bible clearly and correctly in public. He should acquire this art. You desire others to learn from your reading; therefore, first learn how to read.

The selection should be studied before entering into the pulpit. It would be a fine thing for the minister to read it over four or five times audibly to himself in his study room and be careful to give it the proper emphasis.

Observe every comma, semicolon, colon, period, question mark, and exclamation point.

Pronounce every word correctly and distinctly. This is acquired by persistently, consistently, and constantly using a good dictionary. The Bible and a dictionary should be used daily. The two make a splendid combination. Use a dictionary to pronounce correctly, to spell correctly, and to know correct meaning. These two boks cannot be used too much.

Do not insert any words. Do not skip any words. Do not guess at any words. Do not repeat words. Do not read in a monotonous tone. Do not read in a high pitched or low-pitched voice. Do not pound the Bible, nor use it to slap the pulpit, neither put it on the floor.

Read so that people in the back seats can hear clearly.

Give the right emphasis so it will erpress the true meaning of what is read. When proper emphasis is given, that in itself is the best of all explanations upon the reading.

Breathe deeply before reading and take a deep breath at every period. Do not violate the rule of articulation. Enunciate every syllable distinctly and place the emphasis where intended.

Do not read through the nose, neither blend the syllable on one word with the next word.

Do not read too fast, nor too slowly.

Look up once in awhile, but observe the place or verse where your eyes shall fall upon to continue your reading.

Before reading, pray the Lord's blessing upon the Scripture lesson, upon the congregation, and upon yourself. If you will do so the Lord will bless His word and you.

By Joshua Stauffer

Selected by Bro. Frank L. Reed

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# CHILDREN'S PAGE

#### AT JACOB'S WELL

When Jesus was traveling from the country of Judea to Galilee, He went through the country of Samaria and stopped at a town called Sychar. Jacob's well was near and Jesus being tired from His journey, sat down on the edge of the well. This well was one hundred feet deep and can still be seen today. As Jesus rested, a Samaritan woman came to draw water at the well. Jesus said unto her, "Give me to drink." The Samaritans were a people descended from strangers brought in by the king of Assyria seven hundred years before. They had partly accepted the Jew's religion and were looking for the Messiah, but the Jews would have nothing to do with them.

The woman answered Jesus, "Why do you, being a Jew ask a drink of

me, because the Jews have no dealings with us?"

Jesus answered her, "If you had known who asked you for a drink, you would have asked Him for a drink and He would have given you living water."

"You don't have a bucket and the well is deep," said the woman. "Where do you keep this living water? Are you greater than our father

Jacob who gave us this well?"

Jesus answered in words that will live forever, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Jesus had a lesson to teach her and said, "Go call thy husband and

come back."

The woman said, "I have no husband."

"You have spoken the truth," said Jesus. "You have had five husbands, and the one you now have is not your real husband."

Amazed at His knowledge, she replied, "You must be a prophet."

Possibly to change the subject, the woman started talking about the proper place for men to worship—whether in Jerusalem or in Samaria.

Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

In other words the place doesn't matter; anyone, Jew or Samaritan, can woship God anywhere. What really counts is how we worship God.

Then the woman said something really important: "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things."

Jesus said unto her, "I that speak unto thee am he."

Then the woman left her waterpots and went into the city and said to the men, "Come, see a man which told me all things that ever I did: is not this the Christ?"

What a wonderful Saviour Jesus is! He still knows everything about everyboby and wants us to get acquainted with Him—just as He did nearly 2000 years ago with the Samaritan woman at Jacob's well.

-Bro. Rudy Cover, Sonora, California

# **NEWS ITEMS**

#### 1971 GENERAL CONFERENCE

The Lord willing General Conference will be held from June 5th - 9th 1971, at Mission Springs Conference Grounds, 1050 Lockhart Gulch Road, Santa Cruz, California—95060. Dial 408-335-4280.

More detailed information as to directions, lodging and transportation will be furnished at a later date.

Bro. Rudy Cover

#### BETHEL, PENNSYLVANIA

On August 9, 1970, Elder Dean St.John was with us for our revival meetings. Four precious souls were added to the church. Since that time two more precious souls were received on their former baptism.

We enjoyed another Lovefeast on Sunday, October 25. Ministers with us during the day were: Ray S. Shank, Emmert Shelly, Jr., Laverne Keeney, Allen Eberly, Jack Snyder and Foster Shaffer. In the evening approximately 125 surrounded the Lord's table with Bro. Laverne Keeney officiating.

Our spring Lovefeast will be held on Sunday, April 25, 1971. Come and enjoy this day with us.

The Lord willing, we expect to have Elder Edward Johnson with us for two weeks in revival meetings, beginning August 1, 1971. Everyone is welcome. Sister Mary Hartz, Cor.

#### DAYTON, VIRGINIA

As the year 1970 d raws to a close, we thank Our Heavenly Father for lengthening out the brittle thread of our lives and showering His blessings upon us. We pray for His ever watchful guidance as we journey along life's pathway during the New Year.

We held our regular council meetings this past year. We feel the work of the church was taken care of in a Christian manner.

In April we held a ten day revival with Elder Harley Flory as evangelist. The attendance was very good and the Word of God was preached with Spirit and Power.

We commemorated our Lovefeasts on the regular set dates. In the Spring, the third Saturday of May and in the Fall, on the third Saturday of October. On each of these occasions baptism was administered. During the year, one was reclaimed and four baptized. We pray that each of these as well as we ourselves will grow spiritually and help others to follow the

straight and narrow path which leads to life everlasting.

We have two vacant seats, the last of September the Lord called Sister Blanche Smootz, and at the close of the year Brother Roy Early departed this life. May we not mourn, as those that have no hope, but remember their faithfulness and heed the warnings they gave while with us.

We ask an interest in your prayers. Members and friends are always welcome. Come and worship with us.

Sister Strayer, Cor.

#### MARRIAGES

Sister Darlene M. Kegerreis, daughter of Elder and Sister James Kegerreis of Richland, Pennsylvania, and Brother Marlin Marks, son of Brother and Sister Paul Marks of Felton, Pennsylvania, were united in marriage on September 26, 1970 at the Bethel Dunkard Brethren Church at Frystown, Pennsylvania. Elder James Kegerreis performed the ieremony, after a message was brought by Brother Laverne Keeney, uncle of the groom. They are residing at Route 1, Felton, Pennsylvania.



Sister Elma Hess, daughter of Mr. and Mrs. Sanford Hess, Bernville, Pennsylvania, and Bro. Michael Burkholder, son of Bro. and Sis. Jay Burkholder of Manheim, Pennsylvania, were united in Holy Matrimony on October 10,1970 at the Bethel Dunkard Brethren Church at Frystown, Pennsylvania. Elder James Kegerreis performed the ceremony, after a mesage from Bro. Laverne Keeney. They are making their home at R.2, Bernville, Pennsylvania.



Sister Ann Hill, daughter of Bro. and Sis. Harvey Hill, Dillsburg, Pennsylvania, and Bro. Melvin Weaver, son of Bro. and Sis. Albert Weaver of Bernville, Pennsylvania, were united in marriage on November 14, 1970 at the Bethel Dunkard Brethren Church, Frystown, Pennsylvania. The union was performed by Bro. David Kegerreis. Their new home is at R.1, Robesonia, Pennsylvania.



#### **OBITUARIES**

#### JOSEPH ROY EARLY

Son of Samuel H. and Frances Rhodes Early was born near Dayton, Virginia, March 13, 1879, and departed this life December 29, 1870, at Rockingham Memorial Hospital, age 91 years, 9 months, and 16 days.

On December 21, 1904, he was united in marriage to Ida Showalter, who died on July 26, 1945. He married Leota Wenger Good on December 6, 1959, who survives. Also surviving are three daughters, Mrs. Ralph Heatwole, Mrs. John J. Wenger, both of Dayton, and Mrs. Albert Rounds of

Harrisonburg; two sons, Samuel and Byard Early, both of Dayton; 23 grandchildren and 67 great-grandchildren. Also three step-daughters: Mrs. Alice Gardner of Mt. Solon, Mrs. Bertha Layman of Broadway, and Mrs. Charlotte Bowers of Salina, Kansas; and a step-son, Rodney Good of Dayton.

He was a charter member of the Dunkard Brethren at Berea Chapel near Dayton. As other members, one by one passed on, he remained faithful, taking care of the chapel, making the fire and welcoming those that came even if they were few in number. He was happy when the membership increased and the new meeting house was built in Dayton. His seat was very seldom vacant. He enjoyed attending council, lovefeast, and evangelistic meetings. Even though his deafness grew worse, he helped in singing and when called on led in prayer.

In general, Bro. Roy lived a very active life, experienced few illnesses and after being ill at home only a week, peacefully fell asleep, a few hours after being taken to the hospital. On Thursday the body was taken from the McMullen Funeral Home to the home of his daughter, Mrs. Ralph Heatwole near Dayton.

Funeral services were to be conducted 10:30 A.M. Friday, January 1, 1971 at Pleasant View Old Order Mennonite Church by Elder Paul Reed, Bro. Biedler Fulk and Bro. James T. Shank, with burial in the church cemetery. Because of a heavy snow storm the service was not held until 2:30 P.M. Sunday, January 3, 1971.

One of his favorite hymns was number 336 in our Hymnal.

'Tis religion that can give Sweetest pleasure while we live; 'Tis religion must supply Solid comfort when we die.

After death, its joys will be
Lasting as eternity!
Be the living God my friend,
Then my bliss shall never end.

Sister Hilda Strayer, Cor.

#### PEARL STOLTZ

Daughter of Mr. and Mrs. William Grow, was born September 15, 1888, and departed this life at the Good Samaritan Hospital, Dayton, Ohio,

She was the wife of Harry Stoltz, who preceded her in death. Survivors on December 11, 1970, at the age of 82 years, 2 months, and 26 days. include a granddaughter, Mrs. Annabelle Sherer Howerton, and nieces and nephews.

She was a charter member of the Englewood Dunkard Brethren Church for a period of 43 years until her passing. She will be greatly missed by all who knew her.

Services were held December 15, at the Englewood Dunkard Brethren

Church by Elders Paul Blocher and Ben Klepinger. Burial in Fairview Cemetery.

—Sister Della Klepinger, Cor.

# DAILY DEVOTIONS FOR MARCH, 1971

#### ANGER AND WRATH OF MEN AND WRATH OF SATAN

Memory Verse, Ecc. 7:9, Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Mon. 1-Ecc. 7:1-29

Tues. 2-Isa. 7:1-25

Wed. 3-Isa. 14:1-32

Thurs. 4-Isa. 16:1-14

Fri. 5—Jer. 37:1-21

Sat. 6-Jer. 48:1-47

Memory Verse, Isa. 14:6, He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

Sun. 7-Ezek. 35:1-15

Mon. 8-Dan. 2:1-28

Tues. 9-Dan. 3:1-30

Wed. 10-Amos 1:1-15

Thurs. 11—Jonah 4:-1-11

Fri. 12-Matt. 2:1-23

Sat. 13-Matt. 5:1-24

Memory Verse, Eph. 4:26, 27, Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil.

Sun. 14-Luke 4:1-30

Mon. 15-15:1-32

Tues. 16—John 7:14-31 Wed. 17—Acts 19:23-41

Thurs. 18-Rom. 13:1-14

Fri. 19—II Cor. 12:12-21

Sat. 20-Gal. 5:1-26

Memory Verse, I Tim. 2:8, I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

Sun. 21-Eph. 4:14-32

Mon. 22-Eph. 6:1-20

Tues. 23-I Tim. 2:1-15

Wed. 24-Titus 1:1-16

Thurs. 25-Heb. 11:20-40

Fri. 26—James 1:1-27

Sat. 27-Rev. 11:1-19

Memory Verse, James 1:19, 20, Wherefore, my beloved brethren, Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.

Sun. 28-Rev. 18:1-24

Mon. 29-I Pet. 5:1-14

Tues. 30-Rev. 12:1-17

Wed. 31-Rev. 20:1-15

# SUNDAY SCHOOL LESSONS FOR MARCH, 1971 ADULT LESSONS

March 7-The Lord Knoweth Them That are His. II Tim. 2:1-14.

March 14—Regardless of Conditions We Must Stand Fast. II Tim. 3:1-17.

March 21-Paul's Solemn Charge to All Ministers. II Tim. 4:1-22.

March 28—Professing by Words, but Denying by Works is Reprobate.

Titus 1:1-16

# BIBLE MONITOR

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NO. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

# I'LL STAY WHERE YOU'VE PUT ME

"I'll stay where you've put me; I will, dear Lord,

Though I wanted so badly to go; I was eager to march with the 'rank and file,'

Yes. I wanted to lead them. You know.

I planned to keep step to the music loud,

To cheer when the banner unfurled,

To stand in the midst of the fight straight and proud, But I'll stay where You've put me.

"I'll stay where You've put me; I'll work, dear Lord, Though the field be narrow and small,

And the ground be fallow, and the stones lie thick,

And there seems to be no life at all.

The field is Thine own, only give me the seed, I'll sow it with never a fear;

I'll till the dry soil while I wait for the rain,

And rejoice when the green blades appear; I'll work where You've put me.

"I'll stay where You've put me; I will, dear Lord; I'll bear the day's burden and heat,

Always trusting Thee fully; when even has come I'll lay heavy sheaves at Thy feet.

And then, when my earth work is ended and done. In the light of eternity's glow,

Life's record all closed, I surely shall find It was better to stay than to go; I'll stay where You've put me."

-Selected

# THY FIRST LOVE

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2:2-4.

These words are part of a message from Christ to the seven churches in Asia in general, the above words being a portion directed to the Church at Ephesus in particular. We are aware that some believe that these seven churches are representative of the church age and that we are now living in the Laodicean period. However that may be, we feel that the characteristics of all seven churches of Asia are in evidence in the church today.

Ephesus was a celebrated city of Asia Minor and was situated about forty miles southeast of Symrna. It was colonized about the 11th century B. C. Persia, Macedonia, and Rome in turn subjugated it and the Goths destroyed it 262 A. D. Afterward, it never rose to its former glory. Today, it is only a small Turkish town.

As we consider the above scripture, we may feel that the characteristics listed are quite impressive and indeed they are. After all, they were energetic, patient, they couldn't stand evil, they wouldn't accept those who claimed to be apostles and were not, neither did they become weary. Surely, this would seem to be a spiritually healthy church. What, then, is wrong for "I have somewhat against thee"?

We might expect, because of this charge, that there was unbecoming conduct among them. Surely corrupt doctrine was being taught, or there was lewd conduct such as that of the Corinthian Church, or there were those who had become apostate. But no! It was none of these things.

It was simply the fact that they had lost their first love. I trust each of us well remembers the joy and peace when we accepted Christ and were baptized. The first love of the Christian should be fervent in the knowledge that a burden has been lifted. It should be a happy time. Our love for our Saviour should be evident in our desire to read and meditate on God's Word. We should have an interest in the Church and her welfare. No doubt this was true of the Ephesians but something happened and they lost that first love.

We would point out that they had not lost all their love - not at all. They no doubt held Christ in esteem for they had labored for His name's sake. I believe they had confidence in Christ and His Church. But somehow they had slipped and had lost some of their initial interest.

Herein lies a lesson for us. It is so easy to be caught up in the affairs of this life and to permit one's sight to wander from the pattern set before us. Then the conversation may become less spiritual, Bible reading may be neglected, the Ordinances less esteemed. Our Christianity then becomes

more of a duty and less of a privilege; more of a sacrifice and less of a pleasure; more of a constraint and less of a choice. In other words, if this be true, we have lost that first love and our Christianity has largely become a formality.

We notice there was a threat attached. "Remember therefore from whence thou art fallen, and repent, and do the first works; or esle I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent," Rev. 2:4. The candlestick represented the church (see Rev. 1:20). History tells us that this admonition had a good effect for a time, but later that church was caught up in the corruption of the age and ceased to exist.

Christ desires our fervent love and devotion. We should be fearful of losing that first love. David said, "Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit," Psa. 51:11, 12.

Let us examine our life. Have I left that first love? If so, let us repent and renew our relationship with Him. Let us be diligent, persevering and prayerful as at first. May we live near to God. Our friends inevitably have a great influence upon our lives. Someone has said, "A friend that does not make us ashamed of our worst will soon make us proud of our worst." Therefore let us choose friends wisely.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world," I Pet. 5:8.9.

# BE THOU AN EXAMPLE IN CONVERSATION

Human beings have since the begining of time been victims of conversation! Yes, we say victims, because they have fallen into the trap of speaking when they ought not, and saying things they do not mean, or things they do not know the meaning of. Under the heading of conversation we can find idle words, meaningless phrases, cutting remarks, curses, and gossiping.

Is the professing Christian taken in by the conversation of the world around him? Or does he stand apart, speaking as Peter says, "Having your conversation honest among the Gestiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." I Pet. 2:12.

Being honest is more than just telling the truth! It means being free from deception, being genuine and real, marked by integrity, upright, just, conscientious—this is the way to be truthful. How often do we say only part of the truth because we are afraid to tell the whole? When we were small and still gathered around our mother's knee, we occasionally told

what are called "little fibs". As we grow older, perhaps those little fibs became "little white lies". Today when we hear a long, stretched out phrase of untruth, it is no longer considered little and white; now it is a lie! No matter how much nicer we might like to make it sound, it will not change, and neither will God change His judgment of it! (See Rev. 21:8).

When we think about idle words, some will say it is better to say some sort of meaningless slang word than to curse. But Christ said as He was instructing those who followed Him, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure brineth forth evil things. But I say unto you, "That every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be condemned." Matt. 12:35-37.

How can we tell what an idle word is? By checking the definitions in the dictionary, I found several meanings for the word idle. Some are: groundless, having no foundation; worthless-lacking moral value; valueless; useless.

Do we need idle words to aid us in our conversations? Can we, as children of God say, when we become upset and somewhat angry, the words that David said is Psalms 39, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle..."? Jesus said, "But let your communication be, 'Yea, yea; Nay, nay:' for whatsoever is more than these cometh of evil."

By joining a couple of idle words together, we can make a phrase. How often during our daily activities do we say things with little or no meaning? Are we aware that there might be little ears listening that are eager for a new word or words to speak? Children tend to pay a great deal of attention to what parents say, especially when they should not. And

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when they repeat our words, they do not usually use the technique of the older and more learned individual. Therefore, let us be as Peter says, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. I Pet. 2:1,2.

It may be that not only "little ears and eyes" are watching us! Our daily associates, our neighbors, and even the strangers we pass on the street are noticing us. What kind of impression do we leave with them? Do they remember us by our humble attitude and kind words, or do they remember us as someone who is quick spoken and makes cutting remarks? Are we known by our expressions of happiness or by foolish jestings? Paul speaks of the believer in Phil. 3:20 as having his conversation in Heaven, "from whence we look for the Saviour, the Lord Jesus Christ."

Maybe someone, by our judgement, did a wrong deed, causing us to become angry with him. Perhaps through our swiftness of speech we spoke words to belittle or hurt him. Feeling justified for what we have said, we go about our daily work trying to forget the incident, and yet we leave a deep scar in the mind of the other individual. James 1:19,20 says, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." In James 3:8,9 we read, "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men..."

Why is it that mankind is so quick to speak evil of someone, and yet the good that was done is readily forgotten? I have heard it said, "No news is good news." That can be taken more than one way. Usually we think of it meaning all is well with persons for whom we are concerned because we have not heard otherwise. But let us took at aother way, not because we never hear good news, but to see why some people may feel they have occasion to say, "No news is good news," when they mean that they think there is never good news to tell. To spread good news, we first need to think that there is some good news (no matter how small). When we have waited quite some time for it, when it comes, we receive it with joy, and often ponder it in our hearts, and only tell it to a few. They in turn tell it to a few others, but it soon dies out and is forgotten.

But a little news carrying someone's misfortune, or wrong deed, spreads like a forest ablaze! It will broaden and broaden until it is so distorted and far-fetched that no truth can be found in it. And that is news!

No, that is not news, at least not to the true believer in the Lord Jesus Christ. He speaks as the oracles of God. (See I Pet.4:11). He studies the Word, and by so doing, grows in wisdom and understanding, that when asked a question he may answer with the divine truth! "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2:8.

Brethren in Christ, we have a fight to fight, a faith to uphold, and when

we have done all we can, "...to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:13-16.

Let us continue to search the Scriptures, and "Prove all things; hold

fast that which is good."

- Curtis E. Selby in The Vindicator

manner man

#### CHILDREN'S PAGE

# A SICK BOY GETS WELL

Jesus stayed two days Sychar where He had talked with the Samaritan woman at Jacob's well. I suppose the boys and girls all crowded around to hear Him. Leaving Sychar, Jesus went northward and came once more into Cana of Galilee where He had turned the water into wine. Here the people gladly received Him because they had heard and seen the things Jesus had done at the temple in Jerusalem.

A nobleman, who was an official of King Herod, had a little boy who was very sick. This man lived in Capernaum about 15 miles from Cana where Jesus was. Somehow he heard that Jesus could heal the sick, and as his son was getting worse and worse, he went at once to see Jesus. "Come, and heal my son," he cried to Jesus, "For he is at the point of death."

Jesus wanted to test this man's faith and said unto him, "Except you

see signs and wonders you will not believe."

The man was desperate now. He had done everything he could for his boy —doctors, medicines, the best of food— and nothing had helped. He had come to Jesus as a last resort, and how he loved his son. He didn't want to lose him and said, "Sir, come down before my child dies."

Jesus loved this man and understood just how he felt. "Go," He said

to the anxious father, "your son will live."

I believe the nobleman thought Jesus would have to come and see the sick boy, but what Jesus said surprised him. The Bible says, "The man believed the word Jesus had spoken to him and went his way."

As the man went toward his home he met some of his servants coming up the hill, and they said, "Your son is well." Then he asked them what time it was when he began to get better, and they said, "Yesterday at one o'clock the fever left him." Then the nobleman knew it was the same time that Jesus had told him his son would live. And the man, his family and all his servants believed in Jesus.

-Bro. Rudy Cover, Sonora, California

# THE ANSWER

The world is full of trouble. Crises follow disasters so fast that we get tired hearing about them:

- -crime and graft
- -poverty amid plenty
- -racial unrest
- -broken homes
- -communist expansion
- -juvenile and adult deliquency
- -cold war and hot wars
- —and the problems of old age, sickness, unemployment, and all the troubles of mankind.

Each of us is a part of this world. So we are part of the problem, but also part of the answer.

And there is a solution! God has told us plainly what to do. In Psalm 50 He says, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

Some will dismiss this as mere pious prattle, but how would they know when they have never tried it?

God says take your troubles to Me and I will show you the way out. We have deliberately avoided Him on the national and international scene. Maybe we don't want to be naive, or maybe we don't want to antagonize unbelievers, or maybe we just don't think God could help.

Over 90 per cent of the people claim that they believe that there is a God—and this is God's promise. The history of nations shows clearly that God blesses those nations which honor and serve him. We, who are so scientific, have refused to test this as a working hypothesis.

The Old Testament has many incidents of catastrophe when God was neglected and many successes when God was called on for help. On one occasion King Jehoshaphat prayed: "O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee" (II Chron. 20:6, 12).

Note that the king prayed, "Neither know we what to do." He was at his wit's end and not too proud to admit it. He threw himself and his nation on the mercy of God.

We hear many suggested answers to our overwhelming problems. They usually include "a study in depth" and then a large outlay of money. But the real problems—which always involve the relationship of persons—will never be solved only by study and money. A change of heart is needed! And this is the Christian's domain.

The only salvation for any nation is to go back to God. Christians

must overcome their hesitancy and boldly tell this. God is in control. Those who have access to Him through prayer are more powerful than they realize.

Christian leaders do a disservice to their people when they limit their faith-life to a short time in church and then propose man-centered solutio to our problems. Test your God! A great God loves to be asked great things!

God is honored when souls are brought to salvation, but He is also honored when His people acknowledge their needs and ask His help.

Pray again that prayer of Jehoshaphat!

-Faith, Prayer, and Tract League

# VERY PERSONAL

The very heart of the Christian is man's personal relationship with God. Man stands before God as an individual, and as an individual he is redeemed. The work of the Holy Spirit is personal. It is He who effects the new birth, who brings spiritual life from spiritual death. It is He who comes into the hearts and lives, wooing, speaking of the things of Christ, and instructing in spiritual truth.

When the Holy Spirit came at Penticost, there were supernatural manifestations that immeditately became personalized. The tongues of fire sat on each one of them. They were all filled with the Holy Ghost. Because these experiences were personalized, these unlearned Galileans went out transformed.

The phrase, "a Spirit-filled Church" can be misleading. It is the persons making up the Church who must be filled with the Spirit.

The doctorine of the Holy Spirit is much neglicted. Much is said about God, the the Father; and about His Son, the Lord Jesus Christ; and of course none of us can exhaust these subjects. It is through the Holy Spirit that the Bible becomes an open book. The Holy Spirit is not an accessory to Christian faith and work; He is a necessity.

Confronted as we are, in many instances, with spiritual deadness in the Church, let us honestly admit that this deadness lies within us as individuals.

We thrill at the story of Pentecost and perhaps are inclined to look on it merely as a phenomenon in history, but the coming of the Holy Spirit in mighty power in the lives of Christians should be a continuing experience within the Church.

The significance of the manifestation at Pentecost was not that rude fisherman were suddenly able to speak in other languages. Rather, it was that they were transformed into something they had not been previously. Only a few days before they had been scattered, and one of their number had denied his Lord before a mere maid servant. Then, when filled with the Spirit, the same man stood fearlessly before the Sandhedrin, who had

condemned Christ, and boldly denounced them for their sin, while pleading with them to repent.

The Holy Spirit changes the person in whom He lives. It is by His presence that men become "new creatures in Christ". The change that takes place is a tremendous one. The fruit of the indwelling Spirit, enumerated by Paul in Gal. 5:22, 23,is the result of a supernatural work, contrary to man's natural behavior. Do we have a consciousness of love, joy and peace within?

Our Lord described the work of the Spirit to Nicodemus as something to be felt. We cannot see the wind, but we feel its effects. So it is with the Spirit of God. There must be an effect of His presence in our lives, felt by us and seen by others.

We are prone to depend on personalities, education, organizational structure and programs as a primary means of leading people to believe. Useful as all these may be, they are useless unless surrendered to the leading and power of the Holy Spirit.

The word of the Lord to Zerubbabel hold good today: "Not by might, nor by power, but by my Spirit, saith the Lord of host". (Zech. 4:6). God has promised to give His Spirit to those who ask Him. His presence will open up an entirely new concept of what it means to be a Christian.

Bro. Ray S. Shank, Box 263, 117 Beaver St., Dillsburg, Pa. 17019

## THE MASTER COMES

-0 0 0 0-

They say, "The Master is coming to honor the town today".

And none can tell what house or home the Master will choose to stay.

And I thought, while my heart beat wildly, what if He should come to my house;

How would I strive to entertain and honor the Guest Divine?

And straight I turned to toiling to make my house neat;

I swept and polished and garnished and decked with blossoms sweet.

I was troubled for fear the Master would come ere my task was done;

So I hastened and worked the faster and watched the hurrying sun.

But right in the midst of my duties, a woman came to my door;

She had come to tell me her sorrow and my comfort and aid to implore; But I said, "I cannot stop to listen or help you any today,

I have greater things to attend to," and the pleader turned away.

But soon there came another, a cripple, thin, pale and gray,

And said, "Let me stop awhile and rest in your goodly house I pray,

I have traveled far since morning, I am hungry and faint and weak;

My heart is full of misery and comfort is what I seek."

But I said, "I am grieved and sorry but I cannot help you today;
I look for a great ond noble guest," so the cripple turned away.
But the day wore onward swiftly and my task was nearly done,
Yet my prayer was ever in my heart that to me the Master would come

Yet my prayer was ever in my heart that to me the Master would come.

And I thought I would spring to greet Him and serve Him with utmost care, When a little child stood by me, with a face so sweet and fair; Sweet,but with marks of teardrops and its clothes were tattered and old, A finger was bruised and bleeding and its little bare feet were cold.

And I said, "I am grieved and sorry, you are surely in need of care, But I cannot stop and give it, you must hasten and go elsewhere."

At these words a shadow swept over his bewildered brow; Someone else will feed and clothe you, dear, but I am too busy now.

At last the day was ended and my task was over and done,
My house was swept and garnished and I watched in the dark alone;
Watched, but no footfalls sounded, no one came to my gate;
No one came to my cottage door; I could only pray and wait.

I waited till the night had deepened but the Master had not come;
"He had entered some other door," I cried, "and gladdened some other home."

My labor had been for nothing, I bowed my head and wept, My heart was sore with longing, but in spite of it all, I slept.

The Master stood before me and His face was grave and fair,
Three times you sent me onward unhelped and uncomforted,
And the blessing you might have had was lost,
And your chance to serve has fled.

O Lord, Dear Lord! forgive me, how could I know it was you,
My weary soul was ashamed and I sank in the depth of woe;
And He said, "Thy sin is pardoned but the blessing is lost to thee,
For to comfort not the least of mine, thou hast failed to comfort me".

- Author Unknown

- Selected by Clarence R. Gehr, Dallas Center, Iowa

#### manner

Conformity to the world has in all ages proved the ruin of the church. It is utterly impossible to live in nearness to God and in friendship with the world.

-----

A signpost means guidance. To refuse to read it is dangerous to the traveler. The Bible is God's signpost on man's road of life.

## HOW TO LIVE LONG

How can I lengthen my life? This is a question of vital interest to every living soul. Most people on the brisk of eternity would give all they possess for another hour of life, only to find that the grim reaper will not be denied. The promise of eternal life now and beyond the grave is God's guarantee to all who repent and forsake their sin and accept the Lord Jesus Christ as their personal Saviour.

Having obeyed the Spiritual injunction to seek first the Kingdom of God and His rightousness, it is fitting that we should do all we can to lengthen our natural lives, which should henceforth be devoted to the service of Him who loved us and gave Himself for us. To presume that as Christians we do not need to take reasonable care of our bodies is folly. How needful it is that we observe simple health rules, which may include proper rest, necessary exercise, wise eating habits, and personal cleanliness.

However, in addition to this, God promised to lengthen the natural lives of His children if they will meet the conditions set forth in His Word. It is with the conviction that many Christians die prematurely, through failure to recognize and appropriate these God-given promises, that we ask you to consider some of them at this time.

Honoring our parents is a command, and carries with it the promise of long life. "Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:2,3). Is it not altogether likely that many lives have been cut short because of a lack of affection toward those who gave them birth? Let us not be guilty of the charge, "without natural affection", which Paul warns Timothy will be a prevelent condition during the last days (II Timothy 3:3).

The proper observance of the Lord's Supper may definitely increase our span of life. In writing to the Corinthian Church, Paul warns that because they have not discerned the Lord's body in communion observance, "many are sickly among them and many sleep," or have died prematurely (I Cor. 11:30). Is it not reasonable to suppose that by taking the Sacrements aright that physical, as well as spiritual blessings, shall be received? Christ's blood was shed for the remission of sin. His body was broken for broken bodies. "Eat ye all of it."

The way we use our tongue may prove to be a deciding factor in lengthening or shortening our mortal life. David asks this important question, "What man is he that desireth life, and loveth many days?" And then replies, "Keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34:12,13). An evil tongue is sure to harm others, but mark you, it will likewise react as a deadly poison to its possessor. An epitath that might be written over many a grave is: "Here lies one who died before his allotted time—a victim of his own tongue."

Piety in the home will produce longevity of life of parents and children. The essence of God's promise is that if parents will instruct their children in His ways and let Him be the chief subject of their conversation from morning till night, then their days will be as Heaven upon the earth, and the days of the individual members of the family will be multiplied (Deut. 2:19-22). Oh, that more homes had this blessing upon them. God grant that family altars, which laxity and indifference have torn down, will be rebuilt. It takes more than a motto on the wall to bring God's blessings on a home.

Implicit obedience to the known will of God also assures us the promise of longer life. There is much in the word of God to substantiate this statement. The following three references will suffice. "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" (Deut. 5:32,33). "My son, forget not my law; but let thine heart keep my commandements: for length of days and long life, and peace, shall they add to thee" (Prov. 3:1,2). "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (Prov. 10:27).

The concluding verse of Psalms 91 holds out still another promise of long life. "With long life will I satisfy him..." The question arises, to whom does this statement refer? We find the answer in the first line, "He that dwelleth in the secret place of the most High." Where else can this be than the secret place of prayer? Therefore let us dwell (literally live) in the secret place, that we may enjoy the satisfying portions of long life as well as untold spiritual blessing.

How precious are the promises of God! Surely as Christians we may appropriate the blessing of long life, if we meet the conditions laid down in the Word of God.

-Bro. L. A. Shumake, Louisa, Virginia

## -mrmmmr

## THE CASE OF THE COMICS

Let us walk ... not in rioting.-Romans 13:13.

Our English word "comic" comes from the Greek "komos" which is used three times in the New Testament. In Rom. 13:13 it is translated "rioting" in the Authorized Version, and "revelling" in the Revised Version. In Gal. 5:21 and I Peter 4:3 we read "revellings". So also in the Revised Version. The Greek-English Lexicon by Liddel and Scott has this to say on "komos": "A jovial festivity, with music and dancing, a revel, carousal, merry-making; these entertainments usually ended in the party parading the streets crowned, and with tourches, singing, dancing, and playing all

kinds of frolics; in time, public 'komoi' were set on foot in honor of several gods, especially Bacchus, and also in honor of the victors at the games".

The "komos", the comics of today, may carry a somewhat different meaning than what the word was used for in that long ago. But the fact remains, when the four-year-old boy or girl snatches the daily newspaper, spreads it on the floor and sprawls beside it to scan the comic page, he is just as much in a mental "revellry" as the adult who looks on a ludicrous movie. American youth reaches out for the comic magazines and books. Several years ago more than 700,000,000 comic books were printed yearly in the United States. Whether our children feast on the comic page with their eyes or whether they indulge with the ears, comes it from the printing press or from a broadcasting station, let the parents know that here it is high time for Gospel discipline and an instructive program as to where to draw the line as to what is edifying and what is destructive. The children do not know. The parents must show them where to tread lest they be found on Satan's ground. It has been truly said that good books are a living asset. On the other hand, it is just as true that farcical books may rob the reader of the power of sober thinking and start him on the road to utter ruin.

A noted writer who has conducted a column in many newspapers, said this on the comic book question: "The experts seem to differ on whether or not comic books are bad for children. But this much any parent knows, give the child all the comic books he wants to read, and he won't be interested in anything else. Like the satisfaction of any other appetite, overindulgence can lead to ill effects. After a six -month diet of comic books, the average child doesn't want to read anything else . . . There doesn't seem to be any doubt that too much reading of comic books dulls a childs interest in good writing and stories that aim to teach him something about the world he lives in. Furthermore, give a child a stack of comic books and he will sit with his nose in them instead of getting out and playing with other children, or entertaining himself by tinkering, building, or joining the family group at whatever they are doing. You can't even make a dent on the consciousness of a child engrossed in a comic book. He may hear the sound of your voice, but the words don't sink in. He is off in a dream world, where he isn't learning anything or doing anything. And you can't get at him. Sure, he is quiet-and that seems to be enough for a lot of parents. But what is a boy or girl going to be like when he is grown if the greater part of his formative years is spent in a comic book dream world."

The comic book and the comedian in action originate from the same source and tend to make more vain the vanity of the carnal mind. It is well for everyone of us to remember, despite all our spiritual experiences and knowledge of the Word, that there may, after all, lurk in our body the germs of sin that so readily respond to the comical in life. Buffoonery intoxicates the mind. "Jesting" which so many Christians are caught with and indulge in as a pleasantry is after all "not convenient," says Paul. See

Eph.4:5. There is a better use for the tongue—"giving of thanks".

The love of Christ in the heart gives to the believer "joy unspeakable and full of glory". But all in vain does youth seek for such joy in the comic dream world. The believer comes to this joy by being "born again" and then a continued going forward under the injunction of the Scripture, "I keep under my body, and bring it into subjection" (I Cor. 9:27). To such a person then applies the Proverb, "A merry heart doeth good like a medicine". Our suffering Lord had a joyful heart. Why should not every regenerated soul have a joyful heart, such as the Lord is ready to give for the asking? Our Lord, "who for the joy that was set before Him endured the cross". God, our Lord, His Spirit, and His Word provided the only means of lasting joy.

-Moses G. German

## I SHALL NOT WANT

-0 0 0 0-

"The Lord is my Shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures." I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou are with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."—Selected.

#### same many

The Christian home is one of the greatest foes the devil has on earth.

0000

I can complain because rose bushes have thorns or rejoice because thorn bushes have roses. It's all how you look at it.

------

The secret of happiness is not in doing what one likes, but in liking what one has to do.

## **NEWS ITEMS**

#### GRANDVIEW, MISSOURI

Our lovefeast services will be held April 10 - 11, 1971; instead of our regular set time, with services all day Saturday and Sunday. District Meeting of the Third District will be held here on Monday, April 12. We invite you to come and enjoy these services with us.

Also, we have Sunday School each Sunday at 10:00 A. M. and preaching services each second and fourth Sunday at 11:00 A. M. and 6:00 P.M. When you have the opportunity, come and worship with us.

Miriam Reed, Cor.

#### FIRST DISTRICT CONFERENCE BUSINESS

District Conference of the First District of the Dunkard Brethren Church will be held at the Shrewsbury Congregation on April 9 and 10, 1971. There will be preaching services Friday afternoon and evening. The Business Meeting will be called to order promptly on Saturday at 10:00 A. M.

Paul A. Hartz, Jr. Writing Clerk of First District

#### NOTICE

All treasurers of the various boards in the First District should have their financial report in the hands of Bro. Allen B. Eberly and Bro. Beidler Fulk in time to be audited for District Meeting.

> Paul A. Hartz, Jr. Writing Clerk of First District

## NOTICE

## 1971 GENERAL CONFERENCE

A few vacancies exist on the Preaching Program for General Conference, to be held in California.

If you expect to attend and have not been contacted, will you share in the Preaching Program? Only those who send me their subject and text will be placed on this Program, first come, first placed. The fact that you may have been on the Program last year does not matter. I must hear on or before March 15.

> Ray S. Shank, Conference Clerk 117 Beaver Street Dillsburg, Pa. 17019

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# BIBLE MONITOR

VOL. XLIX

MARCH 15, 1971

NO. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## I KNOW

I know not what the days may bring,
Tomorrow waits unknown,
But this I know — the changeless Christ,
My Lord, is on the throne.

I know not where my path may lead,
How dark or rough the way,
But this I know—with Him I'm safe,
He holds—I cannot stray.

I know not what my joys may be,
What silent tears may fall,
But this I know—not fate unkind,
But wisdom, measures all.

I know not as I voyage forth,
What storms will menace, dark,
But this I know — He calmed the sea,
So, trustful, I embark.

I know not when life's day will close,
As twilight darker falls,
But this I know — I fear no night,
I'll answer when He calls.

- Selected

## THE TWO YOKES

This life is one of contrast. We read in the Bible, in the account of creation, that darkness was upon the face of the deep. "And God said, Let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness." The light was a desirable contrast to the darkness for without it life could not exist.

There are other areas in life that are in contrast. Health is a desirable contrast to illness; hope is to be desired over despair, and we enjoy pleasure more than pain. We are more deeply aware of the desirability of the one over the other as we consider the contrast between them.

The Bible speaks of two yokes and we want to consider them in contrast. "The yoke of my transgressions is bound by his hand: they are wreathed and come upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up," Lam. 1:14. This Scripture was written concerning the siege of Jerusalem and destruction of the Temple. This destruction was the result of the transgressions of God's people. Truly,"... the way of transgressors is hard," Prov. 13:15.

Jesus spoke of another yoke. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30

Here we have a blessed yoke in direct contrast to the former yoke of sin. All men are under the power of one or the other of these yokes — that of sin and Satan, or that of God. The yoke of sin often takes various forms. It may take the form of infidelity. It may also appear in profanity or worldliness in general. But the yoke of Christ is one of spirituality, of practical godlness. It is a yoke, not of mere form but one that brings humility, and peace and comfort to the soul.

Both of these yokes have an influence upon our physical well - being. The yoke of sin often leads to poor health. The Wise Man has said, "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened," Prov. 10:27. In the hospitals are many who are afflicted — because of sin. In contrast to this, Christ's yoke is conducive to health and long life. "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh," Prov. 4:20 - 22. Believing in Christ and being yoked with Him will keep us from habits and customs that shorten life. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased,"Prov. 9:10, 11.

Our reputation depends much upon which of the two yokes we bear. There are certain principles which men respect such as integrity, truth, and diligence. Being yoked to sin will lead men into evil companionship, profanity—all those things which degrade. But those who bear the yoke

of Christ exhibit the characteristics of honesty, sobriety, a good conversation.

Furthermore, our peace and happiness is greatly dependent upon our being yoked with Christ. I remember having seen a yoke made for oxen. It was a massive instrument and looked heavy. Is this not a description of the yoke of sin? It is galling; it is heavy. Sin causes pain and agony. Sin brings fears, sadness, restlessness, and despair. The Scripture in Lam. 1:14 uses the word "wreathed" meaning to "twine or twist about; to encircle." Again, this is but another picture of sin. In comparison, Christ's yoke brings peace, and rest.

Most important of all is the relationship of these two yokes to the eternal life. What is the end of both? The yoke of sin is connected with the second death. "He, that being reproved hardeneth his neck, shall suddenly be destroyed and that without remedy," Prov. 29:1. The end of those things is death. But consider the contract to the one who bears the yoke of Christ. His path is that of the just. "But the path of the just is as the shining light, that shineth more and more unto the perfect day," Prov.4:18. His course is one of increasing happiness that shall never end.

Let us express our gratitude to God for His mercy in permitting us to bear the yoke with Him. May many exchange the burdensome yoke of sin for one that is easy and whose burden in light.

#### manner.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—
John 3:16.

## THE BIBLE MONITOR

MARCH 15, 1971

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town, Pa. 17340.

## UNFOLDING DESTINY

The chief obstacle to peace in the Middle East has been the Arab nations' unwillingness to acknowledge Israel's right to exist as a nation. Despite their stunning military defeat, Arab leaders still call for the eventual annihilation of Israel. Many Christian leaders also say that Israel is no longer a nation of destiny; that because of her rejection of Christ and the emergence of the Church, all of God's promises once made to Israel now apply to the Church. I believe that this view ignores many clear statements of Scripture and encourages a misunderstanding of what is taking place in our time.

The Apostle Paul says that there is a spiritual Israel, the Church, and a physical Israel, the Jew. It is not the children of the flesh who are the children of God, but the children of the promise are reckoned as decendants. Rom. 9:6-8, "For they are not all Israel, which are of Israel. Neither because they are of the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

That there is a deep mystery in God's dealings with and plans for Israel is obvious to all students of the Bible. Many wild interpretations have come out of the study of the subject. But there has also come rich blessing to those who will let the Scripture speak for themselves.

In both the Old Testament and the New there are prophecies that speak definitely of Israel as a nation. Many have been fulfilled, and their literal fulfillment strengthens our faith. Other prophecies have yet to be fulfilled.

Our Lord, giving a panorama of the last days (the duration of which is not specifically stated), says in speaking of the Jews, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

That, for the first time in more than 2000 years, Jerusalem is now completely in the hands of the Jews, gives a student of the Bible a thrill and a renewed faith in the accuracy and validity of the Bible.

The Jews as a "separate" people demonstrate a mystery and a hope. Their continuance as a people in the midst of all other nations is itself a miracle. The cohesiveness of these Jews is demonstrated by the fact that at least ninety - six countries are represented in Israel today — from the ends of the earth, but Jews all.

A recent visitor to Palestine stated, "I was amazed to note the resourcefulness, unity of purpose, and hard work by which Israel has truly made the dessert to "bloom as a rose" (Isa. 35:1). It may be that these people did not all return to Palestine primarily because of religious convictions. A strong nationalism has drawn many of them together. But others in their midst pore over the Old Testament Scriptures and see God's hand working in their behalf.

The entire world has been impressed with the Israeli fighting forces. Military experts have used such terms as "overwhelming," "unbelievable," "fantastic," in speaking of their brilliant tactics and efficiency in the recent war. Did this just happen? One cannot help thinking that God was working out His own purpose, far above and beyond the capabilities of men or nations.

The events in the Middle East certainly fit, at least in some measure, into the picture revealed in the Scriptures. If we say, as the Arabs do, that Israel has no right to exist, we may prove blind to her peculiar destiny under the providence of God.

Isaiah's and Ezekiel's prophecies regarding Egypt seem singularly applicable at this time. The late Nasser's dire threats against Israel were, "Israel must be destroyed," "We will swallow you up," and "You invaders will be driven into the sea." But we read in Isaiah 19:16, 17, "In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of host, which he shaketh over it. And the land of Judah shall be a terror unto Egypt, everyone that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it."

Neither this prophecy nor recent events carry the final story. That rests in God's hands. It is thrilling to see a segment of prophecy being fulfilled.

Bro. Ray S. Shank
 117 Beaver Street
 Dillsburg, Pa.

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## PROMISES FOR CHRISTIAN YOUTH

There are hard places in the Christian's pathway, aren't there? And I'm sure that this is true, not only of middle - aged and older folk, but of Christian young people as well.

There is the problem of right and wrong to be settled in regard to amusements. Just what should one take part in and what should one avoid? But there is only one answer if we would keep our testimony in harmony with our lives, and that answer lies in the will of God. When God's love has gripped us enough, we will not wish to do anything that will not please Him. We will want to be known as witnesses for Him, and, therefore, we must remain Godly in our recreational activities.

When we are charged with being narrow and peculiar and fanatical, then it is that we should rejoice in the fact that the world does see a difference in us. Then it is that we should be glad that we are the sons and daughters of the Almighty. We know that God says: "Wherefore come out from among them, and be ye seperate, and touch not the unclean thing: and I will receive you. And will be a father unto you, and ye shall be my sons and daughters" (II Cor. 6:17, 18). "And have no fellowship with the

unfruitful works of darkness" (Ephesians 5:11). Though all our friends and sometimes our own families ridicule us, we can cling to God and know He is our very own Father and that He is smiling down upon us, ready to

fulfill His promises to us when we claim them.

Then there is the problem of friendly companions. God would have us be friends to everyone in the sense that we are to love everyone. He wants us to show Christ's spirit of love to all, regardless of how they treat us. It is well, too, to remember that a Christian need not expect his love to be returned by those who fail to persuade him to join them in their worldly pleasures. We must love them, but refuse to participate in anything that we know God cannot smile upon. Therefore, if the Christian young person finds himself or herself the least instead of the most popular person among his acquaintances, he or she need not be surprised.

To be popular often means to be "a good, all - around sport," taking part in all kinds of social affairs, which, of course, is impossible for the Christian to do if he would remain a follower of Christ. Truly Christ must mean more than all the world put together. Many times, to be true to Christ means to be lonely. Have there not been times when you shut yourself in your room and sobbed out prayers of lonliness? But was it not sweet to recall to mind at such times God's own precious promises? "Fear thou not, for I am with thee: be not dismayed; for I am thy God" (Isa. 41:10); "I will never leave thee, nor forsake thee" (Heb. 13:5). God's friendship truly is worth more than the friendship of a whole world of sinful people. Happy then is the young person that has the friendship of God, and can find fellowship with other Christians though they be few in number. Better is one Christian friend than dozens of non - Christian ones. It is just another case of "quality not quanity."

Then too, there is frequently the time when temptations, doubts and questionings, in the craftiest forms the devil can conceive, are hurled at youth. It would be difficult indeed to hold fast our faith if it were not for the promises of God that we so highly cherish. But through Christ we can overcome! We have the Holy Spirit to direct, the Bible to go to, and God to appeal to for wisdom and assurance. As always "He abideth faithful" (II Tim. 2:13). Isn't it wonderful to be able to fall back upon and rest safely in this promise: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). What would we do without God's promises?

The young folk too are confronted with the ever - perplexing problem of choosing a life work. When we take this matter to the Lord and seek to find out from Him, He never fails to guide us into the work He would have us do. But it takes patience and trust and a spirit of obedience, and a readiness to do all things for the "glory of God" and not for fame for self. In this, as in all other matters of life, we can cling tenaciously to the blessed promise God has given us: "Call upon me, and I will answer thee and shew thee great and mighty things, which thou knowest not".(Jer. 33:3)

God is a great and mighty God; and He does things in a great and mighty way.

Youth too has its share of other troubles and disappointments and problems that we have not touched upon, but which should not be overlooked or underestimated, but the promise to youth and age is the same, and can be equally precious, if we appropriate it for ourselves. "Let not your heart be troubled" (John 14:1); "Casting all your care upon him; for he careth for you." No problem is too small for Him to handle.

Sometimes, I think, we fail to claim God's promises because we don't stop to think what a marvelous God is ours. Everything is in His power and He delights to have us depend upon Him and come to Him in prayer (Prov. 15:8).

"Delight thyself also in the Lord and He shall give thee the desires of thine heart" (Psalms 37:4). Whatever our problem, let us go to Him who "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

O Christian youth, I know you face
Problems of your own,
But you have God; His Word embrace —
You need not be alone.
For every problem you must meet
God gives a promise sure and sweet.

O Christian youth, you too must bear Some burdens big and small; But if to God you go in prayer, He'll rid you of them all; For every problem you must meet 'Tis yours to claim a promise sweet,

O Christian youth, your smile may hide Some deep and untold woe; But you are safe when you confide In Christ, who loves you so; For every problem you must meet He gives a promise sure and sweet.

"Fear not," dear heart, "be not dismayed,"
God hears thy humble plea.
He's kept all promises He's made—
He'll keep the same for thee.
So for each problem you must meet
Just claim a promise sure and sweet.

- Selected from Christian Monitor



## WHEN GOOD PEOPLE GROW INDIFFERENT

Two streams of evil flow downward across the sands of time, both designed by the enemy of all souls to stop the work of God in the heart of believers and in His Church. One of these streams flows as a raging torrent of positive, aggressive designs of evil men; the other is quiet, smooth, and very restful in appearance. It is simply unconcern, inertia, and indifference of good people. These in the last group, which we want to consider, are well described in a Bible parable, "while men slept" — the enemy came and sowed tares.

The Prophet Jeremiah, writing six hundred years before Christ, seemed to see the danger confronting good people today when he said, "Is it nothing to you?"

Like some physical sickness, indifference can grip the souls of men, and symptoms may be slow to appear that a danger is present before one realizes the condition. If some desperate temptation strikes us, we cry, "God be merciful to me," and He does come to our help; but this thing we call indifference may come on the soul as slyly that it creeps like a paralysis until it makes us unconcerned about our unconcern. The deadly thing about it is that it never seems deadly.

It is possible to present one of the strongest arguments when this thought of indifference is present to us, for the guilty person may always ask, "What have I done?" And that is just the trouble, nothing has been done. The rich man in hell, according to Jesus, was being punished for his failure to help Lazarus. The wicked servant who was cast into outer darkness was there for doing nothing; he had tied his talents in a napkin and waited. The foolish virgins had done well, but had failed to do enough. A judgment scene shows us a group of people being sent into outer darkness with these words, "Inasmuch as ye did it not..." Finally the Church of Laodicea received a stinging rebuke - why? It was neither hot or cold.

Indifference, like physical sleep, usually comes when circumstances are very comfortable. The favors of God spread lavishly at our feet in this era of prosperity are causing many people to settle back in the comfort of temporal prosperity, so that they, like the rich man, can no longer sympathize with a sick and wounded Lazarus.

Inventions of men have so revolutionized our work that by electricity we wash, iron, sweep the floors, milk the cows, separate the milk, and so on, with an almost endless line of conveniences. But where are we today for being so blessed? So busy that we can hardly spare time to run to the high-powered automobile and get to church. Remember how we used to do all these many things by hand, and then ride the hay rack or buggy to get to church in plenty of time?

When we grow indifferent we get used to things. Someone has said if every star were blotted out for a time, then "every eye would be heavenward." It is reported that Tennyson used to go down by the sea to view the sights and thus write an immortal line, while fishermen looked on without seeing anything. By the same method we have grown used to evil until it seems a little less evil and a little more permissible. Christ, who "knew no sin," was made a sin offering to redeem this evil world, but we who have had a part in sin, perhaps by indifference today, sit idly by and hope for the return of the Lord.

We have enjoyed so much good that we are scarcely thankful for it. The Church which bled and fought to keep the Banner of Salvation high, is taken for granted or lightly esteemed. The Bibles which roll from the presses numbering millions of copies, lie dusty os the tables while the world hungers and thirsts for righteousness. Prayer, so often referred to as the source of power for Christians, has become an usharnessed resource in the world.

May we realize thet we have not done enough to look out and say that a storm is raging. We must arouse ourselves and go out to rescue the poor lost wayfayer. The best way to overcome indifference is by knowledge and love. Then perhaps, and only then, will we be able to surmount this lenthargy that is crushing the life from our spiritual being. Indifference cannot survive long where true knowledge is enlivened by love.

The good Lord Christ died on a hill,
In His blood, that bitter day,
But we, we crucified Him still
In our indifferent way.
O citizens of all the world,
Kneel down and let us pray.

- Gospel Banner

## mountain

## THE CHURCH

Recently, as I have been reading of the difficulties that other folks are having in their respective churches (not of our faith however), I am urged to write a few lines to the Monitor in behalf of our beloved Church which is trying to keep itself in tune with the New Testament teaching.

I would like to think of this Church as the Mystical Body of Christ, remembering when I was younger, it was often preached upon by our older brethren as such. I believe Christ was the founder of the Church because He remarked, "... And upon this rock I will build my church..." in Matt. 16:18. He is also the head of the Church for we read in Col. 1:18, "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence."

It is my contention that we have the rules governing His Church given to us through the Word, with only a few places, which we admit are given as implied Scripture. One such place is I Cor. 11 which tells us of the need of the prayer veiling for sisters, but it doesn't just tell us what shall be worn. This can certainly be taken care of by the Church in adopting a form to follow.

Regarding a few of these things, the word tradition may be applied. In connection with this, we want to point out a few scriptures. Mark 7:9-11, "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free."

Now, we read in II Thess. 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." In the light of the above Scripture, I am convinced that trying to keep tradition that is not in harmony with the Word is very dangerous, but the tradition that helps us keep closer to the Word is very needful.

We find the reason for the great trouble that is confronting so many today in the above given Scripture. A few years ago I entered a place of business to visit a friend. After our greeting he remarked to me, "What is wrong today? We are in a terrible mess." As we talked a little about the Bible, he said, "Yes, but you folks interpret the Scripture differently than we do."

Might this be a lot of the trouble? Certainly as we consider the greatness and power of the New Testament Church and Who we are dealing with, does it not put us in a place that if we reject the Word, as plain as it is, we are rejecting God, the authority back of Christ?

Certainly in complying with the Golden Text of the Bible we have the promise, "... That whosoever believeth in Him should not perish, but have everlasting life." Also, in John 1:11, 12, "He came unto His own, and his own received him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

When we accept the Saviour according to the Scripture, we acknowledge that old things have passed away and all things have become new. We also, without any question, should realize the Greatness of God and Christ to such an extent that we are willing to lean on His everlasting arm for everyhing, not having our own will but accepting His.

It is my belief that no one can be saved outside of the New Testament Church. It seems to your unworthy servant that if we truly want to be saved it should be such a great concern to us, that we would be willing to be obedient and submissive to His will. I don't mean that we will never fall, but if we fall we should pray for strength to rise again. Prov. 24:16, "For a just man falleth seven times, and riseth up again..."

II Thess. 2:3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Dear reader, I urge that we all strive hard to try to keep our beloved Church in line with the Scriptures, realizing the great responsibility that

is upon us if we fail. Facts do tell us that in the past many that have started right have turned into apostasy. We are surrounded with all kinds of faiths today but not the faith that was once delivered to the saints.

Jesus said, "Ye are the salt of the earth," and "Ye are the light of the world." May we so live that we still may be a people known and read of all men, and a manifestation of the true light.

We are made to wonder sometimes if we are as much concerned about our spiritual relationship with God as we are the things we work with day by day. We strive to have our cattle, or sheep, or our farms in such a condition that we may get the largest possible gains from our investment. Dear reader, are we willing to search the Scripture that we may have spiritual gain, and love our Lord more, through his Church, that He bought with a GREAT PRICE?

 Humbly submitted by Bro. Melvin C. Roesch Antioch, West Virginia 26702

## CONTENTMENT

We feel it would do all of us good to consider the writing of Paul to the Philippians, where he said, "for I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11. In face of the unrest, the craze for wealth, the time given to sports, pleasure, and the desires of the flesh, the cry for war to cease and for more wages and less hours, etc., is proof in itself that the masses have not found contentment.

Phil. 4:5-7, 9. "Let your moderation be known to all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

These foregoing Scriptures are true principles to insure that peace which is a synonym of contentment. These virtues are not attained by materialistic or fleshly means as proven by the fact that those reaching high positions in this world are beset by fears which rob them of peace. Those with material wealth still strive for more, and live subject to the danger of it being taken away. Those seeking pleasure, continue their course in vain, unsatisfied. Ecclesiastes 5:10, 12. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: . . . The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." In Job 1:21, "Naked came I out of my mother's womb, and naked shall I return thither." To further show that these things of the flesh are not means by which we are content, consider the fact that today we have good health, but many times it is lost

quickly. Or that we have an abundance of material goods and it is destroyed by fire, flood, or wind. That we have a family of children and some or all are taken away. Some lose good jobs, some suffer crop failure, some have accidents or suffer death, etc. In all these there is not security, therefore no lasting contentment. This all raises the same question that the people asked John the Baptist, saying "What shall we do then?" The Publicans also came to be baptized and said unto him, "Master, what shall we do?" And the soldiers likewise demanded of him, saying, "And what shall we do?" To one the answer was to share; to the publicans it was to take no more than is right; and to the soldiers, "Do violence to no man, neither accuse any falsely: and be CONTENT with your wages."

The Lord gave the rule for true contentment as He said, "Blessed be ye poor, . . . Blessed are ye that hunger now: . . . Blessed are ye that weep now: . . . Blessed are ye, when men shall hate you . . . for the Son of Man's sake." Luke 6:20-22, but read entire chapter. Paul to I Tim. 6:6, "But godliness with contentment is great gain." This simply means doing the will of the Lord. Jesus said, "Why call ye me 'Lord, Lord, and do not the things which I say!"

To Hebrews 13:5, Paul says, "Let your conversation be without covet-eousness; and be CONTENT with such things as ye have: for he hath said, 'I will never leave thee, nor forsake thee'." How many of us accept the advice: "and having food and raiment let us be therewith CONTENT. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil."

It seems for many, the desire is to have the conveniences of our day. To accomplish this the women must leave the care of the home and children to others, and take their place in factories and other places of employment. Men think they must join associations, to forward the financial success they have in mind. The result is not contentment, but the very opposite: unrest, frustration, and the lack of time to do the necessary things that contribute to godliness: faith, love, patience, meekness, and righteousness.

I think often of the hymn which says in part, "A home in heaven! when our pleasures fade, and our wealth and fame in the dust are laid, and strength decays and our health is riven, we are happy still with our home in heaven."

Is there any thing, that will bring more peace of mind than to visit the sick, to do good unto others, to attend worship services regularly, to share such things as we have; and as the Scripture says, "as much as lieth in you, live peaceably with all men."

We will have reason to rejoice if we come to the place in life when we can truly say, "for I have learned, in whatsoever state I am, therewith to be CONTENT."

-Alva C. Riffey in The Vindicator

#### CHILDREN'S PAGE

## JESUS, THE GREAT PHYSICIAN

Did you ever see any little boy or girl who was blind or sick or crippled? Have you ever known anyone who had to stay in bed all the time? No doubt you have because the world has many, many people who are not well and strong. The hospitals are full today and doctors are busy trying to help to relieve the suffering. So it was in Jesus' time, only then the doctors did not have the medicines and skill that they have today.

Jesus went to Capernaum and on the Sabbath day went into the synagogue, or church house as we would say, to teach the people. There was a man there who was crazy with an unclean spirit, and Jesus healed him. The people were so amazed at this that they told everyone they met how Jesus could heal. By evening there was a large crowd at the house where Jesus was staying. Everyone who had a sickness and could possibly get there, came and Jesus healed them all. It must have been late that night when Jesus finished, but very early in the morning He went out by Himself and prayed to His Heavely Father. I think He was very tired, don't you? This was a busy time for Jesus, and He needed strength from His Father in Heaven.

While He was traveling and preaching in the synagogues throughout Galilee, a man that had leprosy came to Jesus and said, "If you will, you can make me clean."

Jesus touched him and said, "I will; be thou clean."

Leprosy is a terrible disease, and when Jesus was here there was no cure for it. As soon as Jesus touched the man who had leprosy, his skin became new and clean. Then Jesus told him not to tell anybody that He had healed him, but the man just couldn't keep still. He felt so good he told everbody he saw. Then so many people came to Jesus that He had to go around in secret and finally went out into the desert to get away. The Bible says that even there the people came to Him from everywhere.

Jesus didn't need any medicine to heal; He just spoke or touched the sick and they got well immediately. Wouldn't you like to have seen Jesus heal all those sick people?

 Bro. Rudy Cover Sonora, California

NEW .....

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## **NEWS ITEMS**

#### THANKS

Many thanks to the dear Brethren for the nice cards, letters, and lovely flowers while I was in Oakland Hospital at Marshall, Michigan and at home. May the love of Heaven be on all of you.

Brother Franklin Pierce

#### **THANKS**

I wish to express my thanks and appreciation to the many Brethren and Sisters who were so thoughtful in writing cards and letters, and to those who called concerning my condition. I also wish to express my thanks for the prayers which were offered for me. If it had not been for the grace of God and the prayers, I wouldn't be as well as I am today. On the 16th of October, I suffered a heart attack, then in December, I had a nervous breakdown. I feel the Lord has been with me and blessed me with recovery.

I am now back at work four hours a day until the first of March, then I go on full time. So again I want to say thanks, and may God bless those who have remembered me.

Elder W. E. Bashor

## CORRECTIONS, FEBRUARY 1, 1971 BIBLE MONITOR

## LOCATION OF CHURCH HOUSE NEWBERG, OREGON

Highway 99 W enters Newberg in east - west direction. Those entering from the east on First Street, go to second stop light, turn right on North Main. Go four blocks to the church on left corner of North Main and Franklin Streets. Entering from the west, turn left at first stop light onto North Main.

MINISTERIAL LIST LITFIN, GALEN (M) Newberg, Oregon 97132 1314 E. 7th St.

## McCLAVE, COLORADO

The Lord willing, the Cloverleaf Dunkard Brethren Congregation will have a one week revival meeting beginning April 18, 1971. Brother Biedler Fulk of Fulk Run, Virginia, will be the evangelist.

Lovefeast services will be Saturday, April 24, 1971. All are invited to come and worship with us in these services. Sister Rosella Kasza, Cor.

## PLEVNA, INDIANA

The Plevna Congregation met for quarterly council meeting on December 12, 1970. After opening devotions Elder Walter Bird took charge. The voice of the church was taken for the election of a minister. Bro. Robert Carpenter was called to this office and was installed with his companion.

The Lord willing, we will hold pre-Easter services beginning April 7, followed by services on Saturday afternoon and Communion in the evening. Elder Vern Hostetler will be holding these services. May we all pray that we will be strengthened and led closer to Him.

We invite each one to come and enjoy these meetings.

Sister Ruthanna Lilly, Cor.

#### MARRIAGES

#### SHAFFER - MALLOW

Sister Angeline Joy Shaffer, daughter of Elder and Sister Frank D. Shaffer of R. 4, Greencastle, Pennsylvania and Brother Eldon Mallow, son of Sister Ollie Mallow and the late Elder Owen Mallow of R. 1, Clearville, Pennsylvania, were united in marriage on January 2, 1971 at the home of the bride. Elder Frank D. Shaffer performed the ceremony. They are residing at R. 1, Clearville, Pennsylvania.

#### **OBITUARIES**

#### ANNA CATHERINE SWALLOW

Beloved wife of Elder James F. Swallow, departed from this life to be with her Lord on January 25, 1971.

She was born on October 18, 1888, the daughter of George and Katherine Briney of Dayton, Ohio.

On August 16, 1906, she was united in Holy Matrimony to James F. Swallow and to this union was born eight sons and three daughters, all still living.

In the year following her marriage, both she and her husband together received Jesus Christ as Saviour and Lord, at the Fort McKinley Church of the Brethren near Stillwater Junction, Ohio.

Her husband was called and ordained to the ministry in early life and not many years later was ordained as an Elder in the Church. She accepted with him these added responsibilities as "called of the Lord" and in everything was his faithful companion; the wife of an active Evangelist, Pastor and Elder. She knew and accepted the rigors of sacrifice and the joys of consecration.

In later years they affiliated with the Dunkard Brethern Church and have continued active in the Lord's work unto this present time.

The last thirty years of her life have been active ones at their home on the Sonoma mountain near Santa Rosa, California. There, she was a spiritual mother to many, keeping their home open to any spiritual need.

At the age of 82 years, three months, and seven days she passed peacefully from this life, at the Petaluma Convalescent Hospital following a short illness.

She leaves behind, her dear husband, her eleven children, 39 grand-children and 54 great-grandchildren.

"Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." Proverbs 31:28, 29.

Funeral services were conducted at the Parent Mortuary in Petaluma, California by Elder Ora Skiles of Modesto, California. Burial was at the Gridley, California Cemetery, with graveside services by Elder Hayes Reed of Modesto, California.

## DAILY DEVOTIONS FOR APRIL, 1971

#### ANGER and WRATH of the LORD

Memory Verse, Num. 32:13, And the Lord's anger was kindled against Israel, and He made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.

Thurs. 1—Exod. 4:1-17 Fri. 2—Exod. 15:1-19 Sat. 3—Exod. 22:1-35

Memory Verse, Deut. 6:15, (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

Sun. 4—Exod. 32:1-35 Mon. 5—Lev. 10:1-11 Tues. 6—Num. 11:1-23 Wed. 7—Num. 11:24-35 Thurs. 8—Num. 12:1-16 Fri. 9—Num. 16:1-22 Sat. 10—Num. 16:23-50

Memory Verse, Deut. 9:19, For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also.

Sun. 11—Num. 22:12-22 Mon. 12—Num. 25:1-18 Tues. 13—Num. 32:1-25

Wed. 14-Deut. 4:23-40

Thurs. 15—Deut. 6:1-25 Fri. 16—Deut. 7:1-26 Sat. 17—Deut. 9:1-29

Memory Verse, Deut. 31:29, For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

Sun. 18—Deut. 11:1-32 Mon. 19—Deut. 13:1-18 Tues. 20—Deut. 29:1-29 Wed. 21—Deut. 31:1-30 Thurs. 22—Deut. 32:1-26 Fri. 23—Deut. 32:27-52 Sat. 24—Josh. 7:1-26

Memory Verse, Josh. 22:20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

Sun. 25—Josh. 9:1-27 Mon. 26—Josh. 22:1-34 Tues. 27—Josh. 23:1-16 Wed. 28—Judges 2:1-23 Thurs. 29—Judges 3:1-31 Fri. 30—Judges 10:1-18

# SUNDAY SCHOOL LESSONS FOR APRIL, 1971 ADULT LESSONS

April 4 - Palm Sunday. Luke 19:29-48

April 11 - Easter; Christ is Risen. John 20:1-31

April 18 - Sound Doctrine Gives a Blessed hope. Titus 2:1-15

April 25 - Spirit of Meekness Brings the Favor of God. Titus 3:1-15

Ervin J. Keeny R.2, Box 112 New Freedom, Pa. 17349

## BIBLE MONITOR

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ARRIL 1, 1971

NO. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THE GRAVE COULD NOT HOLD HIM

The grave could not hold Him, my wonderful Saviour, Though sealed was the tomb where He lay. The angel descended with heavenly power And rolled the great stone away.

The grave could not hold Him, my wonderful Saviour, For He rose triumphant on high.

To those who will trust Him, His promise is certain, That they too shall nevermore die.

The grave could not hold Him, my wonderful Saviour, Exalted, all glorious He lives.
The Author is He of eternal salvation,
And life everlasting He gives.

The grave could not hold Him, the God of creation, No power in earth or in hell Could conquer the One who had wrought my salvation. This message to others I'll tell.

-Olga J. Weiss

## THE MEANING OF EASTER

The word Easter appears but once in the Bible in Acts 12:4, "And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people." Unger's Bible Dictionary states that the word translated as Easter in our Bible had reference to the Passover. The word Easter is of heathen origin, a derivative of Eastra, the goddess of spring, in whose honor sacrifices were offered about Passover time each year. By the eighth century the name had been adopted to designate the celebration of Christ's resurrection. As with Christmas, so also Easter has had somewhat of pagan custom associated with it.

Easter is a harbinger of spring. After a long cold winter it is natural to look forward to spring and to being outdoors. We long to see the earth give evidence of newness of life in fulfillment of God's promise that as long as the earth remaineth there shall be seedtime and

harvest.

Easter provides an occasion for many to dress up in new and fashionable clothing, to admire and to be admired. To children it is often a time of hunting gaily colored eggs which they may have been led to believe were left by a bunny. To some it means a day of pleasure or a day of rest.

Whatever it means to others, to the Christian Easter stands for the resurrection of Christ. Good Friday brings the At-one-ment to mind, Christ being the antitype of the Old Testament sacrifices and through whom we may be reconciled to God. We believe that Christ's body was literally raised from the dead for a spirit doesn't die in the sense of

ceasing to exist.

We believe in the simple account of the resurrection of Christ's body on the third day, as given in the Scriptures. The resurrection proves conclusively that death has been conquered. When Satan and wicked men nailed Jesus to the cross, they had done all they could do. But Christ arose triumphant over death and was seen many times by His followers before He ascended to Heaven. Let us rejoice that death has been robbed of its sting and the grave of its victory.

The resurrection proves there is a life beyond our existence here. There were those even among His followers who were skeptical that Christ had tasted death and was now alive. Jesus was able to convince even Thomas hat He was indeed alive and in so doing has given us to know that the life hereafter is not subject to the limitations of the life

here.

There are many Scriptures that give us the realization that believers in Christ may share in the resurrection and in eternal life. John 14 is perhaps one of the most loved chapters in the Bible. Jesus said,"... Because I live, ye shall live also," vs. 19. Paul wrote, "But if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by

his Spirit that dwelleth in you," Rom. 8:11. Again Paul says, "Knowing that he which raised up the Lord Jesus shall raise up us also by

Jesus, and shall present us with you," Il Cor. 4:14.

As believers in Christ and because of His resurrection, it is possible for us to live a victorious life — now. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection . . ." Rom. 6:4, 5. The Christian is to be dead unto sin, but alive unto God through Jesus Christ our Lord.

Because of the resurrection, each one who owns Christ as their Redeemer has the responsibility of moking known unto others the glad story. The disciples went about making it known unto all who would listen: to kings and rulers, to Jews and Gentiles, to rich and

poor. Dare we to do less?



## THE RESURRECTION

The history of the life of Christ upon earth closes with a miracle as great as that of its inception. It may be said that the one casts light upon the other. If He was what the Gospel represents Him, He must have been born of a pure virgin, without sin, and He must have risen from the dead. If the story of His birth is true, we can also believe that of His resurrection; if that of His Resurrection be true, we can believe that of His Birth. In the nature of things, the latter was incapable of strict historical proofs; and in the nature of things His Resurrection demands and was capable of the fullest historical evidence.

What thoughts concerning the dead Christ filled the minds of Joseph of Arimathaea, of Nicodemus, and of the other disciples of Jesus, as well as of the apostles and of the pious women? They believed Him to be dead and they did not expect Him to rise again from the dead. Of this there is abundant evidence from the moment of His death; in the burial — spices brought by Nicodemus, and those prepared by the women (both of which were intended as against corruption). For as yet they knew not the Scripture, that He must rise again from the dead.

Gray streaks of dawn were seen in the eastern sky, when they who so lovingly watched Him to His burial, were making their way to the rock-hewn tomb in the garden.

Matthew records the names of two of the women who at early dawn went to the tomb (it may have been that there were two parties which started from different places to meet at the tomb). Luke mentions the two Marys and Joanna and supplements that in Luke 24:10,

by "other women." John 20:1, 2, speaks only of Mary Magdalene and her report to Peter and John, "... we know not where they have laid him," implying that she had not gone to the tomb alone.

It was the first day of the week, according to Jewish reckoning, the third day from His death. The narrative leaves the impression that

the Sabbath rest had delayed their coming to the tomb.

Whether or not there were two groups of women who started to the tomb, the most prominent figure among them was Mary Magdalene as prominent among the pious women as Peter was among the Apostles.

She seems to have first reached the grave and seeing the great stone that covered its entrance rolled away, hastily judged that the body of the Lord had been removed. Without waiting for further

inquiry, she ran back to inform Peter and John of the fact.

The writing of St. Matthew 28:2 says, "There was a great earthquake: for the angel of the Lord, descended from heaven, and came and

rolled back the stone from the door, and sat upon it."

We see Peter and John racing wildly to the sepulchre and John, the younger of the two, outran Peter and came first to the sepulchre. His reverence and awe prevented him from entering in, but his impulsive companion, who arrived immediately after him, thought of nothing else than the immediate and full clearing up of the mystery. As he entered the sepulchre, he steadfastly beheld the linen clothes and the napkin, each lying separately which seems to indicate it was not done in haste.

Soon the other disciple followed Peter. The effects of what he saw was that he now believed in his heart that the Master had risen, for till then they had not yet derived from the Scripture the knowledge

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that He must rise again.

The two Apostles returned to their homes, both feeling that nothing more could be learned at the tomb, or to wait for further information. But the love of Magdalene could not rest satisfied, while doubt hung over the fate of His Sacred Body. It must be that she remembered that she knew only the empty tomb. For a time she gave way to the agony of her sorrow; then as she wiped away her tears she stooped to look once more into the tomb, which she thought was empty. As she intently gazed, the tomb was no longer empty. At the head and feet, where the Sacred Body had lain, were seated two "Woman, why weepest thou," the angels asked. angels in white. This seized upon her and without realizing those who spoke to her had the greatest information she sought, she answered, "Because they have taken away my Lord, and I know not where they have laid him.

But already, as she spake, she became conscious of another presence close to her. She quickly turned around hoping that she might learn of the where-abouts of her Master and Lord. She saw one whom she recognized not, but regarded as the gardner. why weepest thou? whom seekest thou?" This depth and agony of love, which made the Magdalene forget even the restraint of a Jewish woman speaking with a stranger, was the key that opened the lips of Jesus. A moments pause, and He spoke her name in those well remembered accents, that had first unbound her from seven-fold demoniac power and called her to a new life. But she could not mistake the voice when it spoke to her.

It was this which now prompted the action of the Magdalene, as in her name she recognized His name, the rush of old feelings came over her and with the familiar, "Rabboni," meaning Master, she would fain have grasped Him. But she must not detain Him now, for He had not yet ascended to the Father. Jesus said, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

There was still another mystery that was not made clear. Just where were the soldiers who were guarding the tomb while all this took place? St. Matthew says, "And for fear of him the keepers did shake, and became as dead men." What, could not even the soldiers of the Roman army stand in the shining presence of the Holy Angels?

St. Matthew tells how the guards had reported to the chief priests what had happened, and who in turn had bribed the guards to spread the rumor that His disciples had robbed the sepulchre while they slept. The elders and chief priest said, we'll take care of you, you just tell

them He was stolen away.

But thanks be unto God, that our Blessed Lord and Master has risen from the dead. "O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us victory through our Lord Jesus Christ." | Cor. 15:55 - 57.

- Gleanings gathered from a Jewish writer.

-Selected by Bro. Clarence Gehr Dallas Center, Iowa

#### **FIRSTFRUITS**

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits: afterward they that are Christ's at his coming," I Cor. 15:20-23. The Apostle Paul writes this, a number of years after it happened, without any shadow of doubt that it happened and why it happened. It is very important to each of us that we meditate upon and praise Jesus Christ for this glorious resurrection.

We have many infallible proofs, recorded by several individuals, concerning what actually took place. This has been the comfort of millions of persons since His resurrection. We do not wish here to take the space to repeat these proofs but only to ask, how anyone in their right mind can doubt them all. There is no greater comfort today, despite all the problems of life, than the glory of Christ's resurrection.

The firstfruits of any increase always did belong unto God and by giving Him the glory, the whole increase is blessed. Our faith is certainly increased by the proofs of Christ's resurrection from the dead, proving to us that He actually was Divine and that His witnessing to us of God's Will dare cast no doubt in our mind. Christ did not come forth merely for Himself but as a blessing to all who will believe.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." I Thess. 4:14. Our sins are forgiven through faith in the blood of Christ as our atonement for all our sins. Please note, How can we "sleep in Jesus" unless we are in Him? Does this mean in word or must we be in Jesus through all our deeds also? Praise be to our Saviour, He has taught us how to be in Him. He was called up on high, He was faithful to God, to what extent are we faithful unto His Will?

Through the flesh we inherit the carnal characteristics of Adam and in the following of them will inherit only death. Through the sacrifice of Christ our sins are forgiven and our obedience unto His directions will result in eternal bliss. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come," I Thess. 1:9, 10. Am I near enough like Christ that I will be "delivered from the wrath to come"?

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," I Peter 1:3. Just how am I an honor and glory unto God? Christ made many sacrifices for us. What are we doing for Him? We have a lively hope, our trials are not so great that we should despair. Christ and His Apostles have pictured the joys of eternity, far greater than we can

understand. Dare we deny our Saviour for one moment? Without a doubt Christ suffered severely, not for any sin or just punishment but for the sins and unjust deeds of all who will believe in Him as their Saviour.

To be back in communion with God is a blessing we cannot attain unto and yet a blessing which we can never realize the value of. Dear Reader, it is obtained simply by the sincere adoration of the One who has paid the price. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures," James 1:18. Since He has overcome death, hell, and the grave we can also, if we direct our ways according to the New Testament.

> - Bro. Howard J. Surbey 749 W. King Littlestown, Pennsylvania 17340

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## BEAUTIFUL SNOW

"Silence is golden, someone has said, And that may be true indeed -But what of the priceless treasure We find on a snowy eve?

Then is the silence silver With fresh, new-fallen snow And great white stars in a night black sky Or a full moon's lustrous glow.

The silvery quiet, the holiness Speaks peace to a troubled heart So poignant the silent beauty, The crystal tear-drops start.

- Mrs. Roy L. Peifer

It has been many years since I saw so much snow. We have to marvel at the glory and wonder of it all. The trees and shrubs laden with snow gives one a feeling of awe, realizing the greatness of God.

When contrasting something for purity or whiteness, we say it is

white as snow. That is the highest degree of whiteness.

Let us see what the scripture says about it. Job speaks of washing in snow-water to make his hands ever so clean. The Lord answered Job, "Hath thou entered into the treasures of the snow? or hath thou seen the treasures of the hail?" Job 38:22.

The Psalmist also speaks of the cleansing virtues of snow. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow," Psa. 51:7.

"He giveth snow like wool: he scattereth the hoarfrost like ashes.

He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow," Psa. 147:16-18. When we experience this kind of weather, do we realize it is the Lord speaking to the elements? We might say, certain pressures and temperatures bring these things about. Nevertheless it is God who brings all these changes about. May we not complain about these conditions, although unpleasant, lest we speak against God. Psa. 148:7, 8 says, "Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapors; stormy wind fulfilling his word." He includes the mountains, trees, beasts, insects, fowls, kings, princes, judges, and all mankind, then continues in verse 13, "Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven." We are more indebted for we have salvation.

The Scriptures speak of Christ's appearance and raiment as white as snow. The raiment of the angel at the resurrection was white as snow.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth he earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isa. 55:10, 11. Here we see the benefits of rain and snow to mankind, not only seed for the next year but food to eat in the meantime. We also see the spiritual application. When the Word of God is sent out it will accomplish its purpose in saving souls. Sometimes we feel discouraged not to see more souls saved. All results from witnessing are not manifest now but may bring forth fruit in years to come.

We know that snow doesn't stay white very long. Soon we will see tracks and dirt to mar its beauty and purity. When it gets soiled, we cannot do anything about it. It is a hopeless situation. But we can do something about our lives when stained with sin. Not of ourselves but we can trust our souls to One who can cleanse us.

"Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. 1:18.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. 1:7. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of all the earth. Unto him that loved us, and washed us from our sins in his own blood," Rev. 1:5. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," Rev. 7:14. These few verses prove the greatest cleansing agent to be the blood of Christ.

If our hearts get contaminated again like the dirty snow, we have

an advocate to plead our cause. I John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." May we constantly keep ourselves washed "Whiter than the Snow."

- Sister Ethel Whitmer

## "I AM WITH YOU ALWAYS"

It must have been a long, long day for the disciples that Sabbath when the Lord of Life was entombed in the garden sepulcher. They rested their bodies on the Sabbath in obedience to the law, but their spirits, stricken and bruised, must have beaten against the irrevocable wall of circumstance that surround them. The Master was dead These words must have flayed the tired spirits until they were numb and hopeless. The Master was dead, and with Him had died all the radiance and the comradeship of the past years. The one who had freed them from the bondage of sin, had Himself succumbed to that dread bondsman, Death. So they must have thought as the weary hours dragged their lengths until the dawn of the first day of the week. They must have slept that night with the dull, heavy slumber of the sorrowful. And then they must have awakened, with that dim sense of loss that becomes more acute as the tragic reality of death again asserts itself after a brief respite of forgetfulness.

Weary in body and bruised in spirit, the women make their way to the tomb which they had left so hastily because of the pending Sabbath. All the age-old grief of the world was theirs, all the sorrow of motherhood, and all the pain of a love that has lost all. And then came the shock of the empty tomb, the blinding, white thrill of the angels' appearance, and the challenging message, "Why seek ye the living among the dead? He is not here, but is risen." It was unbelieveable. In spite of the empty tomb, in spite of the angelic message, and in spite of Mary Magdlene's experience in the garden, the words of the women seemed like idle tales to the rest of the disciples.

And so the day wore on, and it was evening when Cleopas and his companion were on their way home to Emmaus. So absorbed were they in their sorrow and loss, and so holden were their eyes that they did not recognize the stranger who joined Himself to them, and reasoned with them. His words were soothing—so healing that they bade the gracious Stranger stay with them for the night, but it was not until they sat down to supper that they recognized Him. It was then, when with a gesture familiar as it was dear, that they knew the One who often before had blessed and broken the bread for them. It was this sure knowledge that He was alive that sent the two hastening across the eight miles of darkening country to tell the glad news to

the disciples.

And there it was later that Jesus appeared to them, and gave them His benediction of peace. He was alive, and all the sadness and misery of the past days faded away in the glorious wonder of His resurrection. Only Thomas missed the first glad assurance of the resurrection, and later his unbelief, too, crumbled before the challenging aliveness of his Lord.

The world was changed for the disciples. They remembered the words that He had spoken to them about His suffering and death. To their minds, like harbingers of hope, came the Old Testement prophecies of a Messiah who must die before He could come into His

kingdom.

Bit by bit the meaning of it all became clearer to them until that memorable day on the Mount of Olives when Jesus was taken away from them. Then they learned that they must tarry for the Spirit of Christ who would empower them for their task of establishing the Master's kingdom. Theirs was to be the task of telling the story of redemption to a Lost World. Theirs was the task of finishing the work their Master had begun. And they were to carry out this task in the same power that burst the bars of death and of the tomb.

So it was after Pentecost the women were no longer sad, Peter was no longer fearful, Thomas was no longer doubtful for Jesus had promised them, "And, Io, I am with you alway, even unto the end of

the world."

It did not matter to them that the armed guards had been bribed to conceal the events of the resurrection morning. It did not matter if friends laughed and foes mocked. It did not matter if the wise thought them mad and fanatical. It did not matter if they were put in jail or slain for preaching the resurrection. It was real. It was the truth they were preaching, and they knew it.

Down through the years since then, Christians have exulted in the crucified Lord, and glorified in the empty tomb — the tomb that is empty because Christ lives in the life of the believer. Through the cross and the grave, the power that burst the bars of death has become accessible

to the humblest believer in the Lord Jesus Christ.

Oh, we who will again pause in contemplation before the cross and the empty tomb this Easter season, do we really believe that He is alive? Do we know that He is dwelling in our hearts, and do we know with the sure gladness of those early believers that His power to change lives is the same as it was then? Are we accepting the many infallible proofs of His presence — not necessarily the proofs so graciously preserved in His Word, but the proofs we see in our lives, and in the lives of fellow Christians? Paul said, "If any man be in Christ, he is a new creature." This is perhaps the greatest proof of the resurrection — this transformation of lives that were stained and soiled by sin and self. No philosopher, no psychologist can satisfactorily explain this metamorphosis. It cannot humanly be explained anymore than can the

love that took Christ to the cross, or the power that brought Him from

the grave.

Today there are times when we, too, come to the empty tomb. Like the women, our hearts are filled with sorrow and dismay. We mourn because the day has been dark. We are sad because our triumphant Lord seems dim and unreal to us. Then just as surely as the angel answered the honest searching of the women, comes to us the eternal question, "Why seek ye the living among the dead?" And we find that we have been searching around amid doubt and confusion for a dead Christ, when all the while a living, shining One is waiting for us in the garden of promise and hope. Then we learn anew that the fact that He is risen indeed is the answer to all our problems and the end of all our fears.

Like the disciples of Emmaus, when the Master has broken bread for us and shed His glory on our waiting hearts, we too will hasten across the darkening landscape of our times to bring the message to anxious ones that He is risen indeed, and that He dwells in our hearts.

Still today the risen Lord appears to speak peace to those eager disciples who wait for Him. He is kind even though some who love Him are doubtful. Still today it is only those to whom He is living and

real who can successfully bear His message of life.

And still today He meets on some Olivet those who love Him, and who will bear His message wherever He sends. It is to them that He still gives the reassuring message, "And, lo, I am with you always, even unto the end of the world." And so He sends us forth with the message of the cross and the empty tomb. We must realize His vital presence in our lives. We must know that we have risen in newness of life. Kindly He warns us, "Without me you can do nothing." Graciously He promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." He gives strength to overcome sin, self, and Satan. And daily He promises us victory as He says, "Be of good cheer; I have overcome the world," and, "Because I live, ye shall live also." And having this assurance we, too, can say:

"My risen Lord, I feel Thy strong protection; I see Thee stand among the graves today;

'I am the Way, the Life, the Resurrection.'
I hear Thee say.

And all the burdens I have carried sadly, Grow light as blossoms on an April day;

My cross becomes a staff, I journey gladly This Easter day."

- Selected from Christian Monitor

## HERE AND HEREAFTER

#### SOUTH FULTON

SERMON by BRO. HARLEY FLORY

At each Lovefeast we read the Scripture from John 13. On the occasion of this first Lovefeast, Peter was unwilling to have the Master wash his feet. Jesus replied, "What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me," after which Peter said unto Him, "Lord, not my feet only, but also my hands and my head."

How likely we are to think in terms of the here and now rather

than the hereafter.

In Rev. 2, John was told to write the church at Ephesus to prepare them for the hereafter. They must repent or lose their place in the Paradise of God. Without repentance, we have no part with Him. We need to be concerned about the sin and evil all around us.

I believe the Psalmist David had many trials to destroy his confidence, but he determined to do God's will. He endeavored to live before his enemies so that they could see the reality of God's love.

He had an interest in the hereafter.

The Apostle wrote to the Corinthians, "If in this life only we have hope in Christ, we are of all men most miserable," I Cor. 15:19. If in this life only, if our life here and now is the only place to find courage,

it is most disheartening.

In the account of Paul and Silas, as given in Acts 16:25-33, they were beaten and shamefully treated and cast into prison. Yet they sang and praised God. The hand of God shook the foundation of that old jail. Immediately everyone's bands were loosed. The jailor was about to take his own life, thinking that all the prisoners had escaped. But Paul said "... Do thyself no harm: for we are all here."

God in that instance had a great work for Paul. The jailor fell down before Paul and Silas saying, "What must I do to be saved?" That same hour, after they told him he must believe on the Lord Jesus Christ, and explained the word of the Lord, he and all his house were

baptized.

Many are losing hold on things once held dear and sacred and fundamental in religion. We would do well to hear the same messages and admonitions that were given to the seven Churches, to hold fast to the word of truth.

Peter didn't understand what was being done at this first Love-

feast, but Jesus told him, "... thou shalt know hereafter."

Jesus assures us He is coming again. His chosen apostles saw Him ascend into Heaven. While they stedfastly looked up toward Heaven, two angels appeared, telling them they would see Him come again in like manner. We know not when, but it will be in the twinkling of an eye, as lightning out of the east that shines even unto

the west. We must be prepared and ready. As long as we are in the flesh we will have something to overcome. It is our duty to overcome whatever Satan puts in our path. We must keep striving because in such an hour as ye think not He will come. Repent and do the works of Christ, to be found ready and acceptable. Jesus says in Matt. 24:33, "... it is near, even at the doors."

James tells us to be patient and to stablish our hearts. There is turmoil and dissatisfaction on every hand, even among God's people. This ought not to be. We need to have our hearts stablished in the word of truth. A nobleman who took a long journey, told his servants to occupy till I come. When he returned, each servant had to give an account of his master's goods. Each of us who recieve Christ accept the trust of putting ourselves in His hands and occupying our time well, until the time we must give an account of our life.

Men love darkness rather than light because their deeds are evil. If we reject the Light then we are condemned. Jesus said, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" John 9:41. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin"

John 15:22.

We work out our salvation with fear and trembling in our preparation for the hereafter. Christ went back to Heaven to prepare a place for those who prepare to dwell with Him. Paul's assurance of receiving a crown of righteousness is the assurance of all Christians who love His appearing.

Abraham was called the Father of the faithful. "For he looked for a city which hath foundations, whose builder and maker is God," Heb. 11:10. What are we building and what are we looking for?

When the disciples of Jesus spread their garments in the way, singing, and praising as Jesus rode into Jerusalem, the Pharisees told Jesus to rebuke them. But Jesus said, "I tell you that, if these should hold their peace, the stones would immediately cry out," Luke 19:40. There are many by the wayside that God desires to praise Him. Do we praise Him as we ought?

There is one condition to enter Heaven that still stands - obedience. Blessed are they who enter the gates of the city and partake of the Tree of Life. That is a goal we should set our hearts on - the crown of glory. Thanks be to God, that same promise reaches down to us.

We need to be on guard that we may understand that which God reveals of things which shall be hereafter. We have the admonition, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Let us hold fast to our faith, principles, and doctrine.

May we in loving obedience prepare for the hereafter. The here is upon us now. The hereafter, we need to be made more aware of as we travel through this life for we are establishing our destiny.

Sister Elta K. Blythe 822 W. Calhoun

Macomb, Illinois

#### THERE ARE TWO WAYS . . . WHICH?

There are two ways of beginning the day — with prayer, or without prayer. You begin the day in one of these ways, Which?

There are two ways of spending the Lord's Day — irreverently or devotionally. You spend the Lord's Day in one of these two days. Which?

There are two great rulers in the universe — God and Satan. You are serving under one of these great rulers. Which?

There are two roads which lead through time to eternity — the broad road and the narrow road. You are walking on one of the two roads. Which?

There are two deaths which people die — some "die in the Lord"; some "die in their sins." You will die one of these deaths. Which?

There are two places to which people go — heaven and hell. You will go to one of these places. Which?

Ponder these questions! Pray over them! May the issue be your salvation from "the wrath to come."—Selected.



#### IF VOWS WERE KEPT

If Sunday loafers would keep their vows to attend church regularly, we would have to tear down our churches and build larger.

If married people would keep their vows to be kind to each other, divorce courts would go out of business and homes would be heavenly.

If officers of the law would keep their vows to uphold the Constitution and the laws of the Country, we would not suffer the ravages of strong drink.

If poison-tongued slanderers would keep their vows to quit their meanness, character-assassins and reputation-rippers would become friendly boosters.

If spend-thrifts would keep their vows to live within their income and save a little, saving-banks would burst and poor-houses would be empty.

If criminals, on the first discovery that crime doen't pay, would keep their vows and go straight, locksmiths would go bankrupt and the only occupants of jails would be rats and bats.

If all good resolutions, with which hell is reputed to be paved, were kept, earth itself would be paradise.—Wm. Barrett Miard.

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For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John 6:38,39.

### **NEWS ITEMS**

#### MARRIAGES

#### WEIDMAN - HILL

Sister Carol Weidman, daughter of Brother and Sister D. Raymond Weidman, Ephrata, Pennsylvania; and Brother Paul Hill, son of Brother and Sister Harvey Hill, Dillsburg, Pennsylvania, were united in marriage on November 21, 1970 at the Northern Lancaster County Dunkard Brethren Church, Lilitz, Pennsylvania. The ceremony was performed by Elder David Ebling, after a message was brought by Brother Laverne Keeney. They are residing at Route 1, Ephrata, Pennsylvania.

#### **DENNIS - BURKHOLDER**

Sister Donna L. Dennis, daughter of Brother and Sister Harold W. Dennis, Route 1, Stevens, Pennsylvania; and Brother Norman F. Burkholder, son of Mr. and Mrs. Mark F. Burkholder, Route 1, Manheim, Pennsylvania, were united in marriage on August 15, 1970, at the Northern Lancaster County Dunkard Brethren Church, Lititz, Pennsylvania. Elder David Eberling performed the ceremony after a message from Brother Jack Snyder. They are making their home at Route 1, Lititz, Pennsylvania.

#### **OBITUARIES**

#### TOBIAS Z. MARTIN

Tobias Z. Martin departed this life November 9, 1970, at the age of 91 years, at the Fairmount Rest Home, Farmersville, Pennsylvania. He was a member of the Lititz Dunkard Brethren Church. Funeral services were held at the Groffdale Mennonite Church with interment in the adjoining cemetery.

Sister Susanna B. Johns, Cor.

## NOTICE CONCERNING FEBRUARY 1, 1971 BIBLE MONITOR

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Under FIXED COMMUNION DATES, the first Saturday in May is given as the date for the Eldorado communion. There will be no communion at Eldorado.

In the list of DUNKARD BRETHREN DEACONS, the names of Brother Rudy Cover and Brother Floyd Kline were unintentionally omitted.

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## BIBLE MONITOR

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NO. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## TO BEGIN THE DAY

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning, take your Bible in your hand, And catch a glimpse of glory from the peaceful promise land; It will linger still before you when you seek the busy mart, And, like flowers of hope, will blossom into beauty in your heart; The precious words, like jewels, will glisten all the day, With a rare effulgent glory that will brighten all the way.

A moment in the morning — a moment, if no more— Is better than an hour when the trying day is o'er. 'Tis the gentle dew from heaven, the manna for the day; If you fail to gather early — alas! it melts away. So, in the blush of morning take the offered hand of love, And walk in heaven's pathway and the peacefulness thereof.

- Anonymous

#### SEEKING THE LORD

"The hand of our God is upon all them for good that seek him; but his power and wrath is against all them that forsake him. So we fasted and besought our God for this: and he was intreated of us," Ezra 8:22, 23. This Scripture sets forth a truth that may be applied to all ages and peoples. If we desire God's blessings upon us, we must seek Him; conversely, if we forsake Him, we can expect His wrath to be brought down upon us either in this life or in that which is to come.

Generally speaking, men do not seek the Lord. Many times it is only as God begins to deal with men that they are willing to listen. "The Wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts, "Psa. 10:4. When God was dealing with Pharaoh through Moses and Aaron to let His people go, Pharaoh said, "Who is the Lord that I should obey his voice to let Israel go?" Ex. 5:2. In the plagues that followed, Pharaoh finally agreed to let the people go but even then he changed his mind and his army was destroyed in the sea. God's own people were called a stiffnecked people on several occasions. May that never be said of us. We used to sing a song in which were the words "I will guide thee with mine eye." May we be sensitive to God's desires for our lives.

The text also suggests how to seek the Lord, "We fasted and be-sougth our God." No doubt it would be more profitable for us if we feasted less and fasted more. They besought God; they earnestly sougth Him by prayer and supplication. Jesus' admonition was to "Ask...seek...knock...For every one that asketh receiveth; and that seeketh findeth; and to him that knocketh it shall be opened," Matt. 7:7, 8. If men apply themselves rightly to God they may have the assurance of finding Him. He is not far from everyone of us, "For in him we live, and move, and have our being...For we are also his offspring," Acts

17:28.

Then the text speaks of "the hand of God" being upon all them for good that seek Him. In what ways may God's hand be upon those who seek Him?

First, they may have the hand of pardoning mercy. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God for he will abundantly pardon," Isa. 55:7. Our God is a merciful God who does not want anyone to perish but would have all to come to the knowledge of the truth.

God's hand has power to deliver us if we will place our trust and confidence in Him. He will keep us from being overpowered by temptation, "... who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Cor. 10:13. The Psalmist in expressing confidence in

God says "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord," Psa. 40:2, 3. Have we found this to be true in our life? Are we established that we shall not be moved? Has He put a new song in our mouth in place of the foolish, frivilous songs of the world?

Our God is a provident God. God has always provided for His people and His Church. This was true concerning Israel. He blessed them, fought their battles, provided for every need while they were in His will. When they stepped aside, He chastened them until they returned, but even in chastisement He was providing for their spiritual well-being. Our Heavenly Father is still the same today. He cares for us and provides for us. "My God shall supply all your needs ac-

cording to his riches in glory by Christ Jesus," Phil. 4:19.

Again the text says, "his power and his wrath is against them that forsake him." We must be vigilent, "Take heed, brethren, least there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To Day; lest any of you be hardened through the deceitfulness of sin," Heb. 3:12, 13.

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## THE BIBLE MONITOR

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town, Pa. 17340.

## SOME THOUGHTS ON THE PRAYER COVERING

This article is not written as a defense of the prayer covering — it needs no defense. Indeed, none of God's commands need to be defended; they need to be practiced. Also, the reader will already agree that the prayer veil is for the Christian woman. This article contains some thoughts on the wearing of the covering, once it has been

accepted as God's standard.

When should the covering be worn? It certainly should be worn in times of worship and prayer whether public or private. It would be unseemly for a Sister to go to prayer without her covering, whether she be amongst the multitude at church or alone at her dinner table. The times of stated public worship and regular meals can be known but the times of physical danger or spiritual depression can not be so easily predicated. Therefore, each Sister should wear her covering constantly that she might immediately be in the order of prayer.

What is the proper size for the covering? Surely, it should be large enough that it is visible to all. A size in inches can not be prescribed due to the differences in the contour of the head and hair of each Sister. It should be large enough to cover most of the hair. A covering large enough to cover only the bun or a small part of the back of the head is not sufficient. When thinking of other coverings—like table clothes or bedspreads—our thoughts are of something large enough to cover the object entirely, or nearly so. Why should it be

different with the prayer veil?

How should the hair be worn beneath the covering? I Corinthians 11:3-15, the passage, which instructs the wearing of the covering, also admonishes that the Sister's hair is to remain uncut. Doing a part of God's command is not enough, so it is impossible to wear a prayer covering over cut hair in good conscience. Even if the hair is left uncut, care must still be taken in the styling of the hair. The styles of worldly fashion must be rejected. The meaning in the Greek of "her hair is given her for a covering" in I Corinthians 11:15 is that her hair is given to be prepared in a way that it can be covered with the prayer yeil.

Are the strings a necessary part of the covering? The Scriptures nowhere describes the covering. Our Dunkard Forefathers in following the scriptural command adopted the covering with strings. It is not for us to lay them aside no matter how sophisticated and advanced we may think we are. The strings are not unnecessary appendages. Whether tied or not, the strings are useful in securing the covering especially in inclement weather. The strings are another means of Christian witness. Whether in person or in a photograph, a Sister's veil can not always be seen but if the strings are there, it is

known a covering is above. If the strings are allowed to be put away either by practice or Conference legislation then that compromise which means death to churches will have begun. The eventual disappearance of the covering from the Brotherhood will shortly follow the

putting away of the strings.

When these things (small coverings, no strings and selected times of wearing) begin to appear, it seems the Church's members are interested in doing just enough to get by — obeying by compulsion rather than by privileged choice. The prayer covering is a very visible part of the Church's order and doctorine—if it disappears—then the Church has slipped away, allured by Satan in his subtle way. A poet has written of this compromise of the Church with the world.

The Church Walking With the World by Matilda C. Edwards

The Church and the World walked far apart On the changing shores of time,

The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," said the merry world,
"And walk with me this way!"

But the good Church hid her snowy hands
And solemnly answered "Nay,

I will not give you my hand at all,
And I will not walk with you;

Your way is the way that leads to death.
Your words are all untrue."

"Nay, walk with me but a little space," Said the World with a kindly air; "The road I walk is a pleasant road, And the sun shines always there; Your path is thorny and rough and rude, But mine is broad and plain; My way is paved with flowers and dews And yours with tears and pain; The sky to me is always blue, No want, no toil I know: The sky above you is always dark, Your lot is a lot of woe: There's room enough for you and me To travel side by side." Half shyly the Church approached the world And gave him her hand of snow:

And the old World grasped it and walked along, Saying, in accents low,

"Your dress is too simple to please my taste; I will give you pearls to wear,

Rich velvets and silks for your graceful form, And diamonds to deck your hair."

The Church looked down at her plain white robes And then at the dazzling World,

And blushed as she saw his handsom lip With a smile contemptious curled.

"I will change my dress for a costlier one," Said the Church, with a smile of grace;

Then her pure white garments drifted away, And the World gave, in their place,

Beautiful satins and shining silks, Roses and gems and costly pearls;

While over her forehead her bright hair fell Crisped in a thousand curls.

"Your house is so plain," said the proud old World, "I'll build you one like mine;

With walls of morble and towers of gold, And furniture ever so fine."

So he built her a costly and beautiful house; Most splendid it was to behold;

Her sons and her beautiful daughters dwelt there Gleaming in purple and gold;

Rich fairs and shows in the halls were held, And the World and his children were there.

Laughter and music and feasts were heard In the place that was meant for prayer.

There were cushioned seats for the rich and the gay, To sit in their pomp and pride;

But the poor who were clad in shabby array Sat meekly down outside.

"You give too much to the poor," said the World.
Far more than you ought to do;

If they are in need of shelter and food, Why need it trouble you?

Go, take your money and buy rich robes, Buy horses and carriages fine;

Buy pearls and jewels and dainty food, Buy the rarest and costliest wine, My children, they dote on all these,
And if you their love would win
You must do as they do, and walk in the ways
That they are walking in."

So the poor were turned from her door in scorn And she heard not the orphan's cry; But she drew her beautiful robes aside, As the widows went weeping by.

Then the sons of the World and the sons of the Church Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease, and said,
"I am rich and my goods increased;
I have need of nothing, or ought to do,
But to laugh, and dance, and feast."
The sly World heard, and he laughted in his sleeve,

And mockingly said aside"The Church is fallen, the beautiful Church;

And her shame is her boast and her pride."

The angel drew near to the mercy seat
And whispered in sighs her name;
Then the loud anthems of rapture were hushed,
And heads were covered with shame
And a voice was heard at last by the Church
From Him who sat on the throne,
"I know thy works, and how thou hath said,
I am rich,' and hast not known
That thou are naked, poor and blind,
And wretched before my face;

Therefore from my presence cast I thee out,
And blot thy name from it's place."

Let us be admonished and be careful about the covering and all the Riblical doctrines once delivered unto the Saints.

Bro. Milton Cook Apt. 3 1309 W. Lynne Ave. Anaheim, California 92802

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## CHILDREN'S PAGE TWO BOATS FULL OF FISH

Do you like to go fishing? Most children do—and grown-ups too. One time when Jesus was by the Sea of Galilee He saw two boats anchored near the shore. The fishermen who owned them had been fishing all night and were mending their nets. As usual, there was a crowd of people following Jesus to hear His wonderful words and see the miracles He performed. As the crowd was large and pushing to hear Him, Jesus got into one of the boats which belonged to Simon Peter and told him to push the boat out a little way from the land. Then He sat down and taught the people out of the ship. The people were anxious to see Jesus do some act of healing, but this time they were to see something very different.

When Jesus had finished talking to the people He turned to Peter and said, "Launch out into the deep, and let down your nets for a

draught."

Peter looked at Him in surprise. Didn't Jesus know that nobody went fishing in the daytime? Jesus was a wonderful teacher, but He surely must be a poor fisherman!

"Master," he said, "we have toiled all night, and have taken noth-

ing: nevertheless at thy word I will let down the net."

So Peter and his friends raised the anchor and rowed out a little way. It didn't seem worth while to go too far. Finally Peter said, "Let down the net." And immediately they enclosed a multitude of fish and their net began to tear. What excitement! They waved to the men in the other ship to help them. The other boat came and they began to pour in the fish, some in one boat and some in the other. They were so busy pulling the fish in that they weren't thinking of how much the boats could hold. Suddenly they began to sink!

When Peter saw this he must have thought, "What a pity, all these fish and now we're going to lose them!" Now what do you suppose Peter did? He fell down at Jesus' knees, right in the middle of all those wiggling and flopping fish, and said, "Depart from me: for I am

a sinful man, O Lord."

The Bible says that Peter was astonished and all that were with Him, and also James and John who were his partners. Jesus said unto Simon Peter, "From henceforth you shall catch men." When they brought the ship to land, they left all and followed Jesus. And the boats didn't sink!

Now the disciples were convinced that Jesus was the Messiah, the Son of the living God. He could do anyting! Boats, nets, fish, anything they owned, or even the whole world was worthless compared to their wonderful Jesus.

I don't know what happened to all the fish. I suppose the crowd that was watching got them.

- Brother Rudy Cover Sonora, California

## . . . OR, DID YOU DRIVE LIKE A CHRISTIAN?

We are constantly urged by billboards and on the radio to "Drive carefully — the life you save may be your own." Highway safety is a very popular subject today and little is spared to frighten us into safer driving practices. Newspapers publish pictures of people dead or mutilated in their wrecked cars, and some cities and states use special "tombstone" signs to mark each spot where a person has been killed in an auto accident. I think the Christian has to look farther than this and look at highway safety in terms of positive acts of love toward his neighbor on the road.

When someone asked Christ, "Who is my neighbor?" He replied with the story of the Good Samaritan traveling on the Jericho Road. Of course higway conditions have changed since then, but the point remains the same: All you meet on the road are neighbors whom you should love. We should show as much consideration for strange motorists as the Samaritan showed for the stranger beaten up by thieves. Forgive those who cut you off, blow their horns without cause, and act generally unchristian. Driving like a Christian means doing things like helping people enter heavy traffic from side streets or make difficult left turns. All of us have a few extra seconds to offer to our neighbor. Let's show that courtesy is love in action.

In the twenty-fifth chapter of St. Matthew's gospel, there is a vision of the judgment. We will be commended and rewarded or be condemned and punished for our treatment of the hungry and thirsty, the strangers and the sick. Take for example a pedestrian: "I was trying to cross the street and you slowed down to let me pass," or "I was not looking and you nearly ran me down." And to the astonished "When?" comes the Gospel reply: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," vs. 40.

It seems that the moral sense of many gentle citizens gets dulled behind the wheel of a car. There is selfishness at the root of many of the sins of the road, as pride in high horsepower which can leave others behind. Advertisements salve our consciences by rationalizing higher power as a safety factor, never mentioning its muderous potential. This type of unchristian thinking can lead others to recklessness and desperate driving. Sin on the road enters their souls and becomes a moral cancer. God's commandments as thou shalt have none other gods but me, shalt not make thyself graven images, shalt not bow down to them nor worship them, might also apply to our relationship to our cars. When a person sacrifices a higher good, as care of his family, to purchase an expensive car, when he lets that car and all that it stands for (prestige, power, position) represent the highest good, he becomes an idolater. Golden car or golden calf, what's the difference?

"Thou shalt not kill." The careless driver who maims and kills might fall into this category. This certainly should be something for

us to ponder seriously over. "Thou shalt not covet" thy neighbor's

car. Need we say more?

It seems easy to apply all this to others, but we must make a personal application. Did you drive like the Devil today? Did you spin your wheels getting away first from the stop light? Did you speed down the highway, captivated by the horsepower of your car or honk your way across intersections and out of dangerous spots? Did you "toot" a harmless pedestrian out of the way or callously cut in front of another driver you had no business passing in the first place? OR, DID YOU DRIVE LIKE A CHRISTIAN? Each time we get in our car, lets love our neighbor on the road. Forgive the horsepower worshiper who spins his wheels. Let God's peace reign in your car. Mind the chances God gives you to help the least of your brethren on the streets. "Be kindly affectioned one to another with brotherly love" - even when you have the right of way. The sins of the road are seldom discussed from the pulpit, but sins they are still. They are sins against God, against your neighbor, and against yourself. For how can a man love God whom he has not seen when he does not love and forgive the driver of a car he has seen?

Let us each one strive daily to live a better life, be more of an example of a true child of God. For remember, to serve Him is our only purpose on this earth.

Bro. Leonard Wertz
 Colorado Springs, Colorado

#### more market

## OVERCOMING RESENTMENTS

What is resentment? The Dictionary defines it as "the feeling of displeasure or indignation at something regarded as an injury or insult,

or against the author or source of it."

Why do we resent people, actions, and even things? We resent them because of our own egotism. We expect the world to revolve around us to cater to our whims, to order all things as we would have them. We expect friends and relatives always to be careful of our tender feelings and always to do things our way. Whether or not we are willing to admit it, resentment grows out of our own willfulness. It is an indication of a warped perspective.

Resentment can be dangerous. Long indulged in, it becomes a basic character trait that motivates every action of our lives and every reaction to experience. It colors everything with negativism. When it fills the mind, it drives out intellectual satisfactions and hampers creativity. When it fills the heart, it shuts a door against joy and courage and love itself. When it permeates the spirit, it endangers our very salvation by stunting spiritual growth and locking out Christ.

Resentment is also the basis of many physical ills. Psychologists

tell us that deep resentment can cause all sorts of functional disorders. It can also aggravate any organic illness and make it hard to cure.

If resentment is such a threat to our health and happiness and to successful living, why do we hold on to it? Perhaps for the same reason that we hold on to any other bad habit: because we are stubborn and willful. We want to have our own way. We want to force everything around us into our own pattern, to feed our egos.

What shall we do about the resentments that feed upon us like

parasites?

First of all we must look into the mirror of truth and see ourselves as we really are. We must find out what we are resenting and why. Next, we must reorient ourselves in our envirement and try to develop an outgoing attitude to replace the inward turning that fosters resentment. We must take full responsibility for ourselves and try to grow out of the emotional dependence that is at the bottom of resentment. Instead of expecting others to take responsibility for our comfort and happiness, we must make some responsibility for theirs.

In short, we must climb out of the stage of arrested emotional development of which resentment is a symptom and grow toward maturity. When we face reality and stop making childish demands on other people, when we learn to think first of the comfort of others instead of jealously guarding our own, when we develop the kind of humility that comes from knowing our place in the world, the kind of humility Jesus preached, we shall be happier and healthier, more creative and closer to God.

Finally, we must realize that it is much easier to resolve to be different than it is actually to change. The only way to change habitual attitudes and reactions toward experience is to substitute a positive thought or action for each negative thought or action every time one intrudes itself. Examples:

1. When an old resentment over someone's selfishness comes to mind, immediately do something unselfish for him, something you would not ordinarily be expected to do.

2. When your critical habit causes a negative thought to blossom, think of something good about the person you have criticized and concentrate on that good.

3. Try to give the person you resent credit for good intentions, instead of assuming that his intentions are selfish or evil.

4. Pray for the one you resent.

5. Bless the one you resent and wish for him all the happiness and love you desire for yourself.

6. Try to remember that no action or omission of another can hurt

you unless you let it.

7. Learn to let go of the people on whom you have been accustomed to make willful demands, and leave them to God. Try to remember that other adults are responsible only to God, not to you.

8. In general, overcome resentment by focusing on its opposite—love. When a resentful thought comes into your mind, deliberately put a loving thought in its place.

9. Learn to forgive, as you hope to be forgiven, when you are thoughtless or inconsiderate. Forgive the person you resent, and

then forget the hurt.

10. Finally, don't try to do it all by yourself. Ask God to help you. When you fail, ask God to forgive you; then forgive yourself and start over.

- Selected from Vital Christianity

### SOUNDING THE ALARM IN A SODOM-LIKE WORLD

Jesus sounded that alarm when He said, "Woe unto thee ,Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. 11:21-24

We are constrained to believe that Sodom had no Bibles, no street preachers, no written Gospel, no churches and no prophets, yet she perished. The Apostle Peter in speaking of the judgments of God says, "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overflow, making them an ensample unto those that after should live ungodly: And delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished," II Peter 2:6-9. How much sorer punishment will be the fate or our America and all other wicked nations of this world, with their millions of Bibles, their thousands of preachers and churches? We fear that the great majority of so-called Christian Churches are not reflecting the light of Christ through His Word to the wicked world. They are lamps whose lights have gone out. They are preachers with lying lips, worldliness, sensualities, and lusts which poison the heart.

We are made to cry out in our soul, Oh! my God, if it be possible in Thy wrath, remember Thy mercies, Oh, save America! Stay Thy hand. Speak yet again through Thy true servants, ere hell opens her mouth to gore herself with this giddy, criminally minded generation of

sinners. Please God, not for our sake, nor for the nation's sake, but for the sake of Thy beloved Son. Rend the heavens and come down! Before Thou dost come in Thy wrath, come in Thy pity. Come before Thou dost smite the earth with a curse, and destroy the wicked with the sword of Thy mouth. Give Thy saints an old time revival. We are living in a day of superannuated Holy Ghost. How dreadful, how sad this is, yet how true. We need more Apostolic preaching in this Apocalyptic hour. We need to send out the alarm in the Holy Sanctuary. We need more weeping ministers such as Jeremiah of old. Let us weep. Weeping ministers should mean weeping congregations. We need to reach more penitent, weeping sinners; we need revival. Joel 2:17, "Let the priests, the ministers of the Lord, weep..."

Let us look at the calamity and the distress of the nations today. Let us look at the apostasy of the churches in our day. Let us look for the "lukewarm" Period, the seventh of the seven churches of Asia, after the Church Age is past—surely it is here, surely it is now. This is a day of easy believeism. Today, we have in the so-called church many so-called conversions without any manifestation of genuine, true repentance. We have a Christ without an incarnation, a so-called Christianity without redemption and a looking for death without damnation.

When Christ built His Church upon "a rock" (Himself, His Word, Matt. 16:16), the Church and the world walked in opposite directions. Now, many of His professed followers walk side by side with the world. Once the Church was supernatural; now she is superficial. Once she was afraid of sinfulness; now she is afraid of holiness. We are thinking and speaking of the Church in a universal sense. Of course, all these things do not apply to overcomers in the true Church of Christ. Once the accent of the religious world was on devotion; now it seems to be on commotion. There is much sounding brass and tinkling cymbals. But where is Love, real Calvary Love — where is it? In the Church, has our first love grown cold? To destroy the Church of Christ is to destroy the moral foundation of civilization. Is this coming to pass in our nation? If so the very roof is about to fall in.

It is sad to think of the spread of sexual immorality in this Dispensation of the world. Was it worse in the land of Sodom? This is perhaps, one of the most serious features of the present day. The Minister of the Gospel who reveals the growing spiral of illegitimate births, such gross sins, he who exposes smoking and dope, he who exposes grafters, gamblers and drunkards, are drummed out as a Jeremiah and a calamity howler. Let us look at the signs of the times. Jesus is coming! Thrones are tottering, hell is glaring, while professed Christians sleep on in Spiritual sleep. Christ warned the Church in all periods to watch, wait and to be ready for His coming. Angels must wonder, devil's must grin while they believe and tremble, as they behold the tragic world of today, of which the Church is the dead center. To this sex-soaked, sin-sodden age, what have the churches of the land to offer? We fear very little, God knows. In our nation we

think and talk of great financial problems, but our worthwhile problems are spiritual and moral. The solution is with God and not with man.

Christ is the way, He is the answer. Ministers of the lukewarm church may be likened to sleeping sentries, unfruitful boughs, unloving shepherds. The wolves of hell in their many guises (in sheeps clothing), scatter our flocks and we weep not. "No, no," saith the radio prophetic preachers, "we are not the Laodicean — hot nor cold church." Will Chsist save overcomers of the Laodicean period of His Church and not members of His Body, not identified as His Bride? Christ's Word is the answer. Many preachers of today have equipment but not enduement, fashion but not passion for souls. Qur talents may become our stumblingblocks and our abilities our handicaps. Brethren and Sisters we are warned.

Ezek. 3:18, 19, "When I say unto the wicked, Thou Shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Also Ezek. 33:6, "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." In conclusion, let us all who love the Lord, sound the Alarm in a Sodom-like world.

In Christian Love,

— Bro. William Root
1612 Morphy St.
Great Bend, Kansas 67530

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## **NEWS ITEMS**

## 1971 Conference Notice

The 1971 Conference will be held at Mission Springs Conference Grounds near Santa Cruz, California, June 5-9. From Santa Cruz go three and one half miles north on Route 17 to Mt. Hermon Rd. (turn right at Big Basin sign and cross over freeway, Route 17). Go one and one half miles on Mt. Hermon Rd. Turn right on Lockhart Gulch Rd. and go 1 mile to Mission Springs Conference Grounds.

From Los Gatos go South fifteen and one half miles on Route 17 to

Mt. Hermon Rd. Turn right and proceed as above.

For those coming by bus (Greyhound or Peerless) get off at Camp Evers and call Phone 335-4280 for transporation to Conference Grounds. If you come by plane or train be sure to make your own arrange-

ments with members or friends for pick-up when you arrive.

For reservations send your name and the number of persons you expect to bring with you and length of time you intend to stay. Write to Elder Hayes Reed, 1433 Overholtzer Drive, Modesto, California 95351.

All blankets, linens, towels, washcloths and soap will be furnished.

- Brother Rudy Cover

#### GOSHEN, INDIANA

The Lord willing, the Goshen Church will hold their Revival Meetings August 22 through September 5, 1971, with our Harvest Meeting on September 5. Our Lovefeast will be November 6, with an afternoon meeting, starting at 2:00 P.M.

- Sister Maxine Swihart, Cor.

#### LITITZ, PENNSYLVANIA

The Northern Lancaster County Congregation plans to have our Lovefeast at Lititz, Sunday May 16. The Lord willing, we expect to start our Revival on July 11, 1971, with Elder Dean St. John as the Evangelist. A hearty invitation is extended to all who can attend these meetings.

- Sister Susanna B. Johns

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## SUNDAY SCHOOL LESSONS FOR MAY, 1971

MAY 2 — Faith and Love of the Brethren Brings Joy to our Hearts. Phil. 1:1-25

MAY 9 - Mother's Day: Mother's Love. Gen. 2:1-21

MAY 16 - God Speaking to us by His Son. Heb. 1:1-14

MAY 23 - Christ Died for all Men. Heb. 2:1-18

MAY 30 - Christ Above all Things. Heb. 3:1-19

## DAILY DEVOTIONS FOR MAY, 1971

#### ANGER and WRATH of GOD

Memory Verse, II Sam. 22:8, Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

Sat. 1-I Sam. 28:1-20

Memory Verse, I Kings 14:9, But hath done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back.

Sun. 2—II Sam. 6:1-11 Mon. 3—II Sam. 22:1-25 Tues. 4—II Sam. 22:26-51 Wed. 5—I Kings 8:1-30 Thurs. 6—I Kings 8:31-61 Fri. 7—I Kings 11:1-14 Sat. 8—I Kings 14:1-20

Memory Verse, II Kings 17:18, Therefore the Lord was very angry with Israel and removed them out of his sight: there was none left but the tribe of Judah only.

Sun. 9—I Kings 15:1-30 Mon. 10—I Kings 16:1-22 Tues. 11—I Kings 21:1-29 Wed. 12—I Kings 22:41-53 Thurs. 13—II Kings 13:1-13 Fri. 14—II Kings 17:1-23 Sat. 15—II Kings 21:1-18

Memory Verse, II Kings 22:13, Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

Written concerning us.
Sun. 16—II Kings 22:1-20
Mon. 17—II Kings 23:1-30
Tues. 18—II Kings 24:1-20
Wed. 19—I Chr. 13:1-14
Thurs. 20—II Chr. 6:1-42
Fri. 21—II Chr. 12:1-16
Sat. 22—II Chr. 19:1-11

Memory Verse, II Chr. 12:12, And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well.

Sun. 23—II Chr. 24:1-27 Mon. 24—II Chr. 25:14-28 Tues. 25—II Chr. 28:1-27 Wed. 26—II Chr. 29:1-36 Thurs. 27—II Chr. 30:1-27 Fri. 28—II Chr. 32:1-26 Sat. 29—II Chr. 33:1-13

Memory Verse, II Chr. 36:16, But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

Sun. 30-II Chr. 34:1-33 Mon. 31-II Chr. 36:1-23 James S. Kegerreis R.1 Richadnd, Pa. 17087

## BIBLE MONITOR

VOL. XLIX

MAY 1, 1971

NO. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THE THREE DEAREST WORDS

There are three words that sweetly blend,
That on the heart are graven;
A precious, soothing balm they lend—
They're mother, home and heaven!

Thy twine a wreath of beauteous flowers Which placed on memory's urn, Will e'en the longest, gloomiest hours To golden sunlight turn!

They form a chain whose every link Is free from base alloy; A stream where whosoever drinks Will find refreshing joy!

They build an altar where each day Love's offering is renewed; And peace illumes with genial ray Life's darkened solitude!

If from our side the first has fled,
And home be but a name,
Let's strive the narrow path to tread,
That we the last may gain!

- Mary J. Muckle

### A GOODLY HERITAGE

"The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons," Psa. 16:5-7.

While I believe the Lord and the hope of Heaven is the goodly heritage the Psalmist has in mind in these verses, I also believe we may have certain basic inheritances which will help us immeasureably in the attainment of the "goodly heritage." Perhaps the most important of these are Godly parents and a happy home.

As Mother's Day comes to us again, we are reminded of the value of the mothers of the land and especially of those who are Christian mothers. We pay tribute to our mothers, both the living as well as those who have passed on but whose influence is very much alive in the lives of their children. Many men have paid high respest to their mothers both in word and song, as well as by the lives they have lived. Abraham Lincoln once said, "All that I am, or hope to be, I owe to my angel mother."

There are various kinds of mothers. There are those who are grandmothers, who have raised their families and should be honored for their age, their knowledge and experience. There are the younger mothers who are in the midst of their responsibilities of bringing up their children. Some are Christian mothers and are doing their utmost to bring up their children in the "nurture and admonition of the Lord". Others are not Christian and do not assume responsibility for their children's spiritual welfare. Some welcome children into the home while others regard the children as obstacles in the pursuit of their selfish pleasures.

There are multitudes of younger mothers who have the responsibilities of caring for babies and smaller children, caring for a sick little one or soothing the "hurts" of childhood. In view of the evils of the present day, surely they should have our prayers in their behalf. The formative years in the life of a child provides a wonderful opportunity for parents to instill in his heart a love for God and His Word. How well we remember the numberless times mother read to us from the Bible or from Bible story books. Truly, children raised in such a home have a goodly heritage.

Another goodly heritage is a happy home. However, there are many homes throughout the land in which there is but little happiness. Again, the conditions of the present day are contributary to such a state.

Women receive about as much education as men and may be inclined to feel that household tasks are somewhat menial. Too often, when asked concerning her occupation a woman will answer, "Just a housewife," when she would do better saying "A homemaker." There is a vast difference. She may regard the simple household tasks as unimportant, but it is those tasks that contribute to the stability

and happiness of the home. The Bible says the young women are "... to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed," Titus 2:4,5. Such is the basis of a Christian home and a stable society.

Happy, indeed, are those who have grown up in such a home. "The lines are fallen unto me in pleasant places; yea, I have a goodly

heritage ... the Lord is the portion of mine inheritance."

#### more market

### A MOTHER'S PLEDGE

I WILL do my part to make our home a happy place of work, play, love, and worship. I will keep a sense of humor and learn to laugh, even at myself, making it a habit to exercise my smiling muscles more

and my tear ducts less!

I WILL give Christ His place in my heart and in our home, engage often in private periods of Bible reading and prayer, and do all I can to have regular worship periods for the whole family. By example and teaching, I will do my part toward loyal church membership and attendance for each family member. I will practice the presence of God in my daily work and contacts, that I might be able to meet calmly any experience that may come.

I WILL encourage my husband in his work and interests, express my love to him frequently, and be a good companion to him mentally, physically, and spiritually. When misunderstandings come, I will be quick to forgive and to ask forgiveness that our love may be renewed

again and again.

I WILL seek to understand and enjoy our children, allow for indivilual differences, and appheciate each child for what he is and for what he can do. I will never punish to relieve my inner feelings but rather to bring good into the lives of our children. I will lead them to an appreciation of beautiful literature, music, art, and the world of nature about us. I will lead them to appreciate and befriend people of all races ... to live above petty grievances and neighborhood gossip. I will take time to read, talk, and lister to our children ... answer honestly all their questions about life ... teach them about eternal life, and lead them to a saving knowledge of Christ. I will prepare them for happy, useful living in His name.

I WILL maintain an interest in people and affairs outside our home. I will let world needs and Christian teaching regulate my spending and not the "Joneses". I will PRAY, Give, and Go as God leads me to help those in physical or spiritual need. I will LET Go if our children

are called into special service for Christ.

I WILL observe the golden rule in my role as mother and later as mother-in-law and grandmother. Realizing my own imperfections, I will not expect perfection in others.

I WILL look upon this life as only a part of God's great plan for me. I will keep busy and happy, with an enthusiasm for life, but with my face set toward my Father's house of many mansions.

GOD HELPING ME, this is the kind of person I will be, that my life might be a blessing to my husband, to our children and the

generations to come, to the church, and to the world.

- Ruth B. Stoltzfus

## WOULD YOU MIND EXPLAINING WHY NOT?

Suppose I'd be riding with you in your car to a mission meeting at church. We are heading down the freeway crowding the speed limits to avoid being late. And just around the curve we spot a car beside the road with the flashers on. A man stands beside it with the gas door open. His expression tells you he is out of gas. You have an extra gallon in the trunk and he looks like a safe man. So why not give the guy a gallon of gas in the name of Christ? Good idea—we come to a fast halt, back up and smilingly ask—can we help you? Oh, could you? I need gas. As you lift the gallon out of the trunk you explain that this will be enough to get him to the station just off the next exit. So we lovingly and kindly pour it into his tank. While he has his head in the car asking his wife for a dollar to tip you, I whisper to you—Brother, do you have a good gospel tract in your car we could leave him? What would you whisper back?

You've just opened the door to his heart. You were there when he needed you. You stopped, you helped, you did it with a smile and

## THE BIBLE MONITOR

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love. He knows there is something different about you. He doesn't have time to ask what it is. Neither should you keep him along the dangerous freeway listening to a lot of words. But with you being different — how can he figure out what makes it? Must be religion. Morman? Jehovahite? Or something? Then he may roll the thought through his mind that you just had one shot too much wine and are feeling high. A gospel tract would remove the questions he has about you. With an open door to his heart, a message may lodge on fertile soil as he reads it at home in his easy chair for the second time. But do you have any in your car to give?

Back on the road again, your car rides so nice. The foam seats are soft. It feels good to have the seat move at the touch of a button. The air is nice and cool. The extra lights and buttons are fascinating. Did those cost a lot of money? Are you out of money now? Is that why you don't have a plastic tract holder under your dash? It costs only \$1.75. It would fit right under your dash with two small screws. Or is it because you don't have a drill to install one? Don't you have one because it wasn't in the accessory list when you bought the car? You don't buy that extra item from your car dealer. You buy them from tract publishers. Are you afraid it will cost too much to keep it filled? If that is the problem, wash your own car — and use that dollar to buy a hundred tracts. You need the exercise anyway — and a hundred tracts may be a blessing to a lot of people. But then just why don't you have a tract holder in your car? Would you mind explaining why?

If I'd be riding with you, would I have to leave the guy with no written message? Nothing to jot your name and phone number on for him. I'd feel a little guilty about that. We couldn't fellowship as freely for the next five miles. You may be talking, but I'd be somewhere in mind making an excuse to ease my conscience. Like — God you understand, it really wasn,t my fault. But one more thought prayer — God forgive me for forgetting to put some tracts in my pocket before I left home.

Aren't you an ambassador to earth for the Kingdom of which Christ is head? He sent you to represent Him and His kingdom. Just what are you doing moving about in a strange land without any literature about the kingdom you represent? Maybe you can talk so well you feel you don't need a brochure to leave your fellow travelers. But words — they get away so easy, especially if your friend didn't even hear you right in the first place.

Say Brother, can you hear God whisper — would you have a tract in the car we could leave him? I don't understand why you don't — would you mind explaining why not?

Simon Schrock
 4614 Holly Ave.
 Fairfax, Virginia 22030

## **OUR HOMES NEED CHRISTIAN MOTHERS**

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Prov. 14:1).

There had been a train wreck. The conductor ordered his flagman to run down the tract and wave his red lantern "to save the other train". Today the Christian must think of the oncoming generation and with the help of God hang out the red lantern of warning. If the United States is to continue going forward, onward, and upward during the coming years it will have to look to more than armies and navies, its courts and legislatures, its commerce and industry. It will have to look to the Christian home, where it will find godly fathers and mothers. They have the sacred responsibility of building a spiritual home. Fatherhood and motherhood both come from God. "They are mirrors in which the divine nature is imaged." "The heart of God is the mother of all mothers."

Hannah prayed earnestly that God would grant her the happiness of bearing a son. Today this blessing is despised by many modern women. Today parents flee from parenthood as though it were a curse. They even go so far as to commit murder to prevent childbirth. The result is ruined health, wrecked happiness, broken homes, divorce trials, lost respect, a weakened nation. And worse than all of these—a disregard of God.

In all her sorrow, Hannah did not surrender to despair and cry out, "Well, what's the use anyway?" She did not resort to fortunetellers. She did not clench her fists and vow she would get through these difficulties in her own strength. She did not drown her sorrows in drink, parties, and pleasure. She turned to God. It would be well for American mothers to follow Hannah and rely on the Almighty. They must go back to God. That means they must go back to Jesus. He exalted motherhood. Through Him motherhood was elevated to its highest heights. And He did this during a reign of unspeakable misery and indescribable lust. He, as God, might have entered the world in pomp and great glory, but instead He was born of the Virgin Mary. What an honor to motherhood! During His boyhood He obeyed His mother. Even in His dying moments He provided a home for her. Many instances are recorded of His compassion and interest for mothers of His day. He still loves mothers. He still has power to comfort and bless.

In many homes there is quarreling instead of peace and quiet. There is hatred instead of love. Mothers are worried about their children. Many are oppressed by sins. Many are disturbed by serious mistakes of the past. But, thank God, there is hope. Jesus died for such mothers. He has promised forgiveness and redemption, if only they will turn to Him. His compassion, which He manifested so perfectly in refusing to cast a stone on an abandoned woman, has not changed. His promise, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimpson, they shall be as wool," still stands true.

Today the mothers of America are defying the Almighty. are rejecting the Lord Jesus. Today, without a doubt, more American mothers than ever before are living without God. They are willfully spurning God's mercy. They indulge in cocktail drinking. Many even work in saloons, taverns, and night clubs while their children are home alone, out on the streets, at the movies, with an inefficient baby-sitter — or what have you. Many American mothers, card-crazed and pleasure-bent, see Sunday come and go without giving a thought to their own or their children's salvation. Statistics show that atheistic organizations list mothers among their staunchest supporters. In this day when more books and magazines than ever before are being printed, some of the worst novels and plays have been written by mothers. At least half of our American mothers are not members of and church. Many of those who have their names on the church rolls do not attend, even if they are within walking distance. Many more may be trying, but fail, to find comfort in modernist congregations. Recently I read a mother's report of such an incident (And she may be only one out of thousands!). She said, "While sitting in the pew, I had to overhear such fragments of conversation as: 'I had a no-trump hand.' 'Yes, they're almost bankrupt.' 'Who's your dressmaker now, or are you buying your clothes ready-made?' When the sermon came. the text was taken from the Old Testament-the words, 'David longed.' Ah, I thought, he is going to give us a wonderful sermon. draw a comparison between the water of the well and the living water, and David's thrist for it. Alas, I didn't know modernism. preacher told about his own old home, the things his father did, how his mother wanted a verenda. Not once was Christ mentioned. The sermon referred to God two or three times, but the speaker showed by his manner that he expected God to be grateful for the fact that His name was mentioned. Those who attended the service received not the Bread of Life, but ashes." Oh, that these hungry seeking mothers might be led to join a true church! For, as long as millions of mothers stay away from God, America can have no assurance that divine favor will continue to bless it as a country. A trusting faith in Christ by more American mothers will be one of the nation's greatest assets. A trusting faith in Christ will also give personal assurance of sins forgiven and of the Saviour's guidance on earth.

Hannah "poured out" her "soul before the Lord." In our American homes, there are millions of mothers who cannot bring before the Lord the needs of their family life because they know not how to pray. In various crises in American history many Christian mothers have gone to their knees pleading with the Almighty. As mothers of Christian homse today we have an obligation and a responsibility to pray for the mothers of America who are without Christ. Pray that more mothers may discover that their place of prime importance is the home. Pray that they may realize their greatest responsibility is the care of husband and children. Pray that they may watch carefully and prayer-

fully over the bodies and souls of their boys and girls. Pray that in the days to come, with war clouds hovering low, that the usual sins of unfaithfulness of husband and wife, divorce, career-chasing of mothers, and selfishness may be lessened. Pray that more American mothers may be convicted by God against their sinful practice of abortion and their willful neglect of children.

There are American mothers who spoil their children with overaffection. They think only of the child's health and appearance. They laugh at his cute or naughty ways. They prepare their children for baby contests, but they never prepare them for the Lord because they do not know how. They attend theaters and visit the booking agencies because they hope to have a daughter — or more — selected for a motion-picture role. But one looks in vain for them at the church services. Their boys and girls know ballroom dancing, but they are not acquainted with the Sunday school.

What a blessing it would be to this nation if more mothers of America, Christian mothers included, would bring their sons and daughters and lay them on the altar of God. The Saviour is still saying, "Suffer little children to come unto me, and forbid them not:

for of such is the kingdom of God."

What would it mean to this nation if more mothers taught their children of Christ's marvelous love? If more mothers would teach their boys and girls to kneel daily in prayer to the Saviour? If more mothers gave their children early instruction? If more mothers insisted that God's Word be read regularly and reverently in the home each day? If more mothers took their children to Sunday school each Lord's day? If more mothers could be used to bring their children to accept the Saviour as Lord of their lives? No doubt the country would soon feel the powerful support of such a movement, and all the world would know that the homes of America were now blessed with more Christian mothers.

— Selected from Christian Monitor

## QUALITIES OF A GREAT WOMAN

The setting of the picture I want to present is in Shunem, one of the borderland cities allotted to the tribe of Issachar. It was on the road between Samaria and Carmel, where was located a school of the prophets. In this city dwelt the unnamed woman who was outstanding in her good qualities. The only one mentioned in the Scriptures as a Great Woman.

Christ presented true greatness when the disciples were arguing about which of them should be accounted the greatest. Because of the wrong idea about greatness, there was strife among the disciples. Christ showed them by teaching and example that contention and self-exaltation is the spirit of the world and is not compatible with

Christianity. He showed that true greatness comes through proper attitudes toward and service to others.

In the woman of Shunem is seen a number of admirable qualities,

for example:

1. She was generous. While she had a comfortable home with all the conveniences of that day, she was not satisfied to live at ease and do nothing for her God. Elisha often passed that way from Samaria to Carmel. This woman found much pleasure in entertaining him. It was a great convenience for him to have a home in which to refresh himself. He did not readily accept her invitation, but "she constrained him" to stop for lunch. Her manner was such that he saw in her genuine interest in him as a prophet of God.

2. She was a woman of discernment. She was able to see the difference between the prophet of the true God and the prophets of the false gods. Also she could see that Elisha was a holy man of God, he was not a deceiver or pretender to be that which he was not. He was not a man to frequent her home and partake of her hospitality

from selfish motives.

A woman whose husband could safely trust in her. Prov. 31:
 10-31. Her interest in Elisha did not cause her husband to feel ill at ease. He saw in her only a desire to do good, and to help others as

opportunity afforded.

He was perfectly willing for her to have the little room built and furnished for the convenience of the prophet. In this narrative is pictured Hebrew home life at its best, and it shows how the legal and theoretical subjection of the wife was often modified in practice. Her husband was evidently a progressive farmer and more interested in outside affairs, so left the entertaining and household interests to his wife. Why? Because he had no cause to doubt her fidelity.

4. She was contented. When asked by the prophet in what way he could reward her for kindness, she said "I dwell among mine own people". It is not necessary for you to speak to the king or captain for my husband's promotion to some office. We are reasonably prosperous and contented with our status in life. This meant much to her husband. A wife who is continually grumbling, or dissatisfied about her home life can be a great hindrance to her family. A wife or mother or anyone who is satisfied and cheerful is a great benediction in the home or community in which she lives. Paul said, "Godliness with contentment is great gain." It is the Christian woman's duty to strive to be Godlike, to grow in grace and knowledge of the Lord, and to be contented where He has placed her. If at any time we feel a lack of contentment let us count our many blessings, and the clouds will lift and we can thank the Lord for what He has done.

5. She possessed the rare grace of sobriety. When the prophet promised her a son she reminded him that he was a man of God and should not make promises or statements that were too much to expect in order to have her favor. She loved the truth and weighed the

words of anyone who might use flattery. Flattery is one of the ways Satan tries to get a person off his guard. It is good to speak of one's good qualities before correcting a fault, but flattery should not be indulged in. This woman loved the truth. The flippant gossiper would not have felt comfortable in her presence. The idle exaggerating talker would soon have felt a check by her wholesome conversation.

Elisha's prophecy came true, so this strengthened her confidence in him as a man of God.

6. She was submissive. After a time this child of promise died quite unexpectedly and suddenly. In this great trial she made no complaint but meekly submitted her case to God. She immediately made preparation to go to Elisha. She does not seem to have told her husband of the death of the child. He at first objected to her going, as it was not the usual time for pilgrimages to places of worship. But she assured him that all would be well, so he made arrangements for her to go to Carmel.

7. Another characteristic was her faith. She always answered any questions as to their welfare with "It shall be well," or, "It is well." She felt sure that the prophet who prayed for her to be given a son could raise him from the dead. Her faith was that which received him back to life. She made no preparation for the burial of her son,

but for his restoration to life.

8. The next observation is her perseverance. She would not take any substitute for Elisha's going. She pleaded earnestly for him to go to her home. She felt he could help her in this time of sorrow. She had not been dissatisfied nor fretful because she was childless. Her son was a fulfillment of promise; therefore, she felt she could trust for his recovery.

9. She was victorious. Because she was strong in character, humility, faith, and perseverance she received her son back to life.

- Pentecostal Holiness Advocate

## PEACE, PEACE; WHEN THERE IS NO PEACE, JER. 6:14

The disciples asked about "the end of the world" (the age), Matt. 24:3. Before His coming, He told them there would be great trouble, "such as was not, nor ever shall be." Said He, "For the elect's sake those days shall be shortened," else no flesh would be saved, or no flesh would be saved alive. Here we see not spiritual, but physical destruction. Mark 13:20 tells us, "For the elect's sake, whom he hath chosen, he hath shortened the days."

That there should be great tribulation, "never a time like this" is foreseen by both Matthew and Mark, Matt. 24:21 and Mark 13:19. Jeremiah and Daniel foresaw this, Jer. 30:7 and Dan. 12:1. Joel symbolically described this event when he wrote, "Let all the inhabitants

of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations," Joel 2:1,2.

Prophecies by Christ, Jeremiah and Daniel must refer to events to occur at the close of this age. Only in the age of nuclear, chemical and biological weapons has such widespread and total destruction and the

extermination of human life been possible.

What will God do? Going back to Genesis 11, they wanted to make a great name for themselves and keep united under human authority. God frustrated their plans, "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city," Genesis 11:8. As God saw them, the wicked were confounded. What about today, when men pool their scientific knowledge; then virtually anything man's mind can conceive is made possible for him to achieve? This is true, even to exploring the moon and inventing weapons capable of destroying all life. It would seem clear we are living in the time Jesus spoke of in Matt. 2 — the time when man shall have at his disposal the power to erase all life from the earth.

Matt. 24:6, "Ye shall hear of wars and rumors of wars." The Bible shows clearly that war is the result of acting under the inordinate lusts within man, James 4:1,2. Unrestrained human nature, with its pride, vanity, jealousy, lust and greed is plainly the cause of wars.

Knowledge tends to increase pride. We live in an age of mush-rooming scientific knowledge. This makes it possible for a few men to possess tremendous power. Will the inordinate lusts of men cause them to become better and better or worse and worse? "But evil men and seducers shall wax worse and worse, deceiving, and being deceived," Il Tim. 3:13.

The end results of actions and decisions that seem right to leaders and people in general, is told in Proverbs 14:12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." This principle is so important that God inspired its repetition in Proverbs 16:25. The Scriptural Truth, that seems to deceive man into believing that actions which end in death will bring peace is, "The heart is deceitful above all things, and desperately wicked," Jer. 17:9.

The governments of this world promise peace, but only bring war! Men in their vain attempts to bring us peace have brought this world to the brink of annihilation. Romans 3:17, "And the way of peace have they not known," indicates that mankind doesn't even know the way of peace. This was applied to both Jew and Gentile. God inspired Isaiah to write, "The way of peace they know not: and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace," Isa. 59:8.

Throughout the Bible, war is pictured as the result of lust and

covetousness. Lust is a basic characteristic of human nature. Can the heads of government, or the ambassadors of nations change human nature? Of course not, only God can permanently stop all war because only God has the power to change human nature. The entire plan, the only real and logical solution to the problem of world peace is revealed in your BIBLE.

Brother Ray S. Shank
 117 Beaver Street
 Dillsburg, Pennsylvania

### A SLAVE TO SATAN

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Dear Sinner, just what has old Satan done for you?
He gave you sin and sins, I'll mention a few:
He'll tie you up in the fetters of sin,
Then blinds your eyes so the true light is dim;
Deafens your ears to Jesus and His Word,
To plunge you in darkness away from the Lord.

He gave you heartaches, sorrow and shame,
Then dupes you into thinking you aren't to blame;
To worry and fret, to get angry and shout,
To wallow in self-pity, yes, and even pout,
Gives hardness of heart and teaches you hate,
With vengeance and malice are his ways to retaliate.

Satan makes you think there is no such thing as sin,
So he can entrap your soul and sear your mind, like him;
He doesn't even care how good you are each day,
Why, you can be the world's best person on life's highway;
So he schemes and deceives to keep you in a lost condition,
And away from Jesus and His plan of salvation.

He'll puff you up and fill you with pride,
With love for yourself, with no desire to be denied;
He gives you an appetite for his worldly pleasure,
With lust, he fills your cup to its full measure;
And beckons you to his houses of sin,
To keep you in his clutches and shackled to him.

The devil doesn't care how smart you are,
In fact, he feeds your ego, your every desire;
He soothes your conscience to make you think you're saved,
By being a good church member, is his prize bait;
Ah! he is sneaky and clever in all his disguises,
Coming as an angel of light, is one of his devices.

He'll even quote scripture — so of this liar beware,
Who deceived Eve, who was without sin, to be caught in his snare
You can't break Satan's power, but there is a way for you,
To be delivered from the world of sin and from Satan, too;
By accepting God's plan of salvation through Jesus, His son,
And through His redeeming power, the victory won.

Now, dear sinner, hurry, hurry, don't wait,
You see, it's old Satan that makes you hesitate;
Flee to the cross, come as you are, right away,
God loves you, though you're steeped in sin, don't delay,
Jesus paid your price with His blood,
And can save you if you will, like Noah in the flood.

Written by a sinner saved by grace — Sister Luluvene Yates

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## WHAT LOVE WILL DO

Love is that which sees something in you after all other eyes interested have grown dim with the strain, and blinded by the obstacles.

Love is that which finds the precious after all others have grown

weary with searching.

Love is that which holds on after others have let you go, and still follows you after you have succeeded in tearing yourself away.

Love is that which answers the discordant for the hundredth time with the same harmony, only with more sweetness than at first.

Love is that which gives more after it seems to have emptied all treasuries and exhausted all resources.

Love is that which in correcting encourages, in reproving gives hope.

Love is that which, though superior to all, graces the occasion by humbly serving.

Love is that which sings to the key, and keeps the harmony when

all others are discordant.

Love is that which after being reproved, buffeted, and contradicted, comes back with an armful of flowers and fragrance that would grace a rose.

Love is that which being testified against, puts the best con-

struction on the action of its opponent.

Love is that which gives its possessor a disposition that makes him pleasant and delightful to live with.

Love is that which though being crucified prays, "Father, forgive them."

— Selected

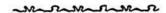
### ALL ARE LEFT WITHOUT EXCUSE

In this age of flurry and hurry-scurry, it was needful for this country to put signs all along the way from city to city, such as the following: "Stop Lights" — "Drive Slow" — with arrows pointing to a curve ahead, so that every driver with a clear mind can avoid accidents, if he takes heed to the warnigs. If not, the law has a rightful claim on every one that disobeys. -euliojui upim paredald pam si Anunos au log quadouni peald ups au on tion and guidebooks for all who ask for them. Thus all are left without excuse.

book — the Bible — which points the way to Heaven so clearly. No one can miss it if he follows the Guidebook. God speaks today to us through the written Word. True, there are many voices in the air, but the voice of God is distinct from all other voices. Jesus said: "My sheep hear my voice" (John 10:27).

When we read the Word of God, we tune in to hear from Heaven. We say with the Psalmist, "Glorious things are spoken of thee, O city of God" (Psa. 87:3). But sad indeed that many tune in with the wrong station and hear only criticism, infidelity, and such-like things. These are destructive mines throught which many have made shipwreck of faith and sunk into despair. Paul said, "We are not ignorant of his devices" (II Cor. 2:11). So let us keep on the alert. The enemy makes sudden attacks. Jesus said, "What I say unto you I say unto all, Watch" (Mark 13:37). Though we are living in a world of confusion, yet we who believe God are not confused. Paul said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair" (II Cor. 4:8).

From Genesis to Revelation God gave timely warnings to His people not to turn aside, not to turn back, not to forget, not to forsake, not to look back, but to "take heed," to "beware!" Look, yes, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Let us run the race that is set before us and keep on the main line, with our hand on the throttle (promises) and our eye on the rail—Christ.—Selected.



# NEWS ITEMS WAUSEON, OHIO

The Lord willing, our Communion at West Fulton, will be May 15, 1971. There will be services all day on Saturday. You are invited to attend these services.

Sister Leola Beck, Cor.

## GENERAL CONFERENCE PREACHING PROGRAM

- of the -

## DUNKARD BRETHREN CHURCH

to be held at

## MISSION SPRINGS CONFERENCE GROUNDS, SANTA CRUZ, CALIF.

JUNE 5 through JUNE 8, 1971

TIME SPEAKER	SUBJECT	TEXT
Sat. P.M Warren C. Smith	The Word	Matt. 12:30-37
Sat. P.M. — Jack Snyder	False Lovers	Isa. 29:13
Sat. Eve. — W. S. Reed	The Church	Matt. 16:18
Sun. A.M. – James Kegerreis	Behold the Bridegroom Cometh Matt. 25:6	
Sun. A.M. — William Root	Consequences for Failure to Stand in the Grace of God Heb. 12:15, 25	
Sun. P.M. — Joshua Rice	The Will of God	
Sun, P.M. — Roy J. Swihart	Life's Purpose	
Sun. Eve. — Jacob Ness		I Cor. 2:2
Sun. Eve. — Ray Reed	Living Among the Dead Luke 24:5 Religion James 1:27	
Mon. A.M. — Bible Study: Adults	Christ, the Son of I	
Mon. A.M. — Bible Glody: Adolis	Heb. 2:14-18	
Children		
	Matt 18: 1-10; Mark 10:13-16	
Mon. A.M. — To Be Supplied	To Be Supplied	To Be Supplied
Mon. P.M. — Daniel Skiles	Assurance	Rev. 21:5
Mon. P.M. — Milton Cook	Spiritual Adultery	
Mon. Eve. — Frank Shaffer	To the Unknown God Acts 17:23	
Mon. Eve. — Ben Klepinger	Doctrine of Eternal Salvation John 8:51	
Tues. A.M. — Bible Study: Adults	Christ, the Son of C	God Heb. 1:1-4
Children	Responsibilities of Children Toward God	
I Sam. 2:26, 3:1; II Chron. 34:1-3; Luke 2:49; II Tim. 1:5, 3:15		
Tues. A.M. — Galen Litfin	Do It	Col. 3:17
Tues. P.M. — To Be Supplied	To Be Supplied	To Be Supplied
Tues. P.M. — David Kegerreis	To the Young Peopl	e To Be Supplied
Tues. Eve. — Paul R. Myers	MISSIONARY SERM	
		To Be Supplied

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# BIBLE MONITOR

VOL. XLIX

MAY 15, 1971

NO. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## HE TOLD ME TO WATCH

He told me to watch for His coming,
No matter how long He might be;
He bade me be ready to meet Him,
Christ Jesus who died on the tree.
His words are so plain and so simple
Their meaning I cannot mistake,
And so I'm just watching and waiting,
His promise He never will break.

He told me to watch for His coming,
And so I am living each day,
Prepared any moment to meet Him
And ready to hasten away.
My garments, unblemished and spotless,
Are washed and made white in His blood;
And thus for His coming I'm waiting,
Christ Jesus, my Lord and my God.

He told me to watch for His coming,
How dare I His Word disobey?

Oh may I be loyal and faithful
Until I am raptured away.

His church from the world must be gathered,
The Bride for her Bridegroom made meet;

Then let me toil on till He cometh
In triumph and victory complete.

— Oswald J. Smith

### THE PLUMB LINE

The plumb line is a tool with which most of us are familiar. It is a simple tool, consisting of a length of cord to one end of which is attached a weight. Its very simplicity belies its usefulness. It is used in laying masonary walls or buildings to keep them true and perpendicular. Also in use is the line which is but a length of cord without the plummet or plumb bob attached. Although history tells us these were in use by the Egyptians about 2900 years B. C., they are tools which are to be found, yet today, in nearly every carpenter's and mason's tool box.

Our interest in these simple tools is stimulated by the fact they are spoken of in the Bible. In Amos 7, God was contending with Israel, because of their sins, by causing grasshoppers to devour their crops. At the pleading of the Prophet Amos the Lord stayed His hand. It appears, however, the people did not turn unto the Lord after which time He contended with them by fire. Again the Prophet Amos appealed unto the Lord to withhold His judgment. Then God showed the Prophet a vision of that which was to come.

"Thus he showed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them anymore: And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword," Amos 7:7-9.

We notice the wall spoken of in the above verses had been well-built. It had been laid with a plumb line, therefore it had been made square and true. It had been built mechanically correct and was a solid wall. But something had happened. The Scripture says "the Lord stood on the wall . . . with a plumbline in his hand." I believe this wall represented the Kingdom of God in Israel. The fact the Lord held a plumb line in His hand seems to indicate that He was checking the wall to see how far it had become out of plumb, as we would say. In other words, He was judging Israel to see how much would have to be destroyed in order to repair the damage.

We know Israel's besetting sins were idolatry, and mingling and cooperating with the adjacent wicked nations. In the remainder of Amos 7, we read of Amaziah taking exception to the prophecy of Amos. Amos prophesied that Jeroboam the king would be killed and the nation of Israel would be led into captivity. Amos was not a popular man, for Amaziah "invited" him to go into the land of Judah and there eat bread and prophesy. As Christians, we may not be held in high esteem by those of the world. As did Amos, so also do we have a responsibility to be witnesses for Him.

We, too, have that which is as a plumb line unto us. We have God's Word and if we build our lives according to its precepts and

abide by those same precepts, we need have no fear.

Let us remember that when God judges, He always begins with His people. I Peter 4:17, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?"

#### more market

## WHEN THE HOLY SPIRIT COMES

Have you ever thought to yourself, If only I had lived when Jesus was upon earth and had been able to walk and talk with Him? What a great experience it must have been to know Jesus in the flesh! What would you say, then, if someone told you that it is actually to

your advantage that you live now rather than then?

You can have a more real and intimate knowledge of Jesus now than did those who knew Him when He lived upon earth. In Palestine only a few men could be His close friends. He could be at only one place at a time. But when Jesus came in the power of the Holy Spirit to be with His followers, it was in a spiritual presence unlimited by time, place, or circumstance. No wonder, then, that He assured His disciples, "... It is expedient for you that I go away..." (John 16:7).

Jesus was misunderstood even by His closest friends. As long as he was with them in the flesh, they could not grasp the full meaning of His life and mission. Peter had refused to accept the fact of the coming suffering and death of Jesus. It took the disciples a long time to realize that Jesus was not to be a national messiah but a Messiah

for all men, a universal Saviour.

Jesus recognized their difficulties and said, "I have yet many things to say unto you, but you cannot bear them now" (John 16:12). As long as He was with them in physical presence, they were not able to see the full truth of His nature and mission. But when physical limitations were removed by the spiritual presence of the risen Christ, He was able to lead them into truth they had previously been unable to understand.

The promise of Jesus to His disciples to send the gift of His Spirit could be fulfilled only as He ascended to the Father. And so for that reason Jesus told His disciples that it was profitable for Him to go

away.

In the Words of Jesus' promise we have some vital truths about the personality of the Holy Spirit. We do not call the Holy Spirit "it", but "He". Indeed, Jesus spoke of the Spirit as "another Comforter" (John 14:16), a Person in the same sense that Christ is. The Holy Spirit is described in the New Testament as our helper, advocate, counselor, and witness to Christ (John 14:25; 15:26; 16:13).

The Spirit of God is not an impersonal force, but a personality who speaks, creates, guides, judges, and plans. The Spirit spoke to Philip and directed him to go to the Ethiopian eunuch. The Spirit commanded Peter to go to Cornelius. Paul and Timothy were forbidden by the Holy Spirit to go into Asia on the second missionary journey. These are all actions of the Spirit of God, who personally directs and guides the life of the obedient Christian.

The fourteenth chapter of the Gospel of John is familiar to Christians as a passage promising the gift of the Holy Spirit. Jesus said that the Spirit would come upon the church, and that He would do definite things. "... He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The Christian life is both a growing and learning walk. Paul tells us that we not only are to "grow in grace," but also "in the knowledge of our Lord and Saviour, Jesus Christ." This action can be achieved only by the working of the Holy Spirit in our hearts, and by His reminding us of what Jesus said and did when He was upon earth.

The Holy Spirit instructs the disciples in truth. He is the "Spirit of truth;" He makes clear the truth of Christ and gives insight and understanding concerning it. It takes a long time for truth to travel from our heads into our hearts!

The Holy Spirit is the interpeter of Christ. Jesus said of the Holy Spirit, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14). The Holy Spirit makes the true nature of Christ known. He does not give new or different revelation, but rather opens our eyes that we may see deeper meanings in the revelation of Jesus Christ. Through the Holy Spirit, Christ for us

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becomes Christ in us. The Christian's experience of the Holy Spirit and of the living and indwelling Christ cannot be separated.

At Pentecost there was a unique demonstration of God's presence and power. The Christians were assembled together in prayer, awaiting the fulfillment of Jesus' promise of the coming of the Holy Spirit. Suddenly two unusual things occurred. There was a sound as of rushing wind, and a tongue of fire rested upon the head of every believer. Then, inspired by the Holy Spirit, they began to proclaim the Gospel in utterances different from their ordinary speech so that "... every man heard them speak in his own language."

The record in Acts 2 is strange and marvelous. But we should not get so interested in the tongues of fire and foreign languages as to miss the fact of central significance: the coming of the Holy Spirit. The miracle of sounds and the sights should not obscure the great miracle of the inrushing presence of God in the Holy Spirit.

It is important to note that not only the eleven, but the one hundred and twenty in the upper room received the Spirit. The promise of the Father was fulfilled in the coming of the Holy Spirit in the life of every believer. The Book of Acts, as it unfolds the history of Spirit-filled men and women of the early church, could be called "Acts of the Holy Spirit." When the lives of Christians today lose their sparkle and their spiritual power, it would be well for us to turn again to this record of the experience of the early Christians.

In yielding our wills in surrender to the Holy Spirit we can find victory and joy in the Christian life. In His continual abiding presence there is strength for temptation, joy for loneliness, inspiration for dullness of heart, and purpose for the divided life. Again and again each day we will gain fresh heart as we recall His presence and throw open our lives to His power. The resources of God are available to us as we allow the Holy Spirit to fill us and use us.

Selected from Vital Christianity

#### **HEAVEN**

"In my Father's house are many mansions ... I go to prepare a place for you," John 14:2. Paul tells us of the third Heaven, the Paradice of God. "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," II Cor. 5:1. Paul never doubted there was a heaven. He pressed forward and prepared for his home in Heaven. As he had fought the good fight, and kept the faith and was nearing the end of his life here below he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," II Tim. 4:8.

John also gives us a beautiful picture of Heaven in Rev. 21:2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The streets of gold are laid and gates of pearl are made and those beautiful jasper walls, surely this is a wonderful representation of the glory, charm and the beauty of Heaven itself. The faithful of all ages have a home in Heaven and life everlasting. Christ has promised this would be our reward.

How much courage it gives the younger ones to press ahead when they see an aged brother or sister as they come to the close of this life saying like the Apostle Paul that they have won a crown of life and a home in Heaven, a "house not made with hands, eternal in the heavens." To all the faithful Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:34. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God," Luke 13:29.

What a wonderful thing it will be to know each other in that home beyond this vale of tears, and to be able to trod the streets of gold. We will need no candles for light, for Christ is the light. If we trust and obey, not a burden we'll bear. There will be no more trials and sorrows, all will be joy around our Father's throne. We are often disappointed in this old world, but oh! we are looking for that glad

reunion, when our earthly journey here has come to a close.

We read in Phil. 3:20, "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." In Heb. 13:14, "For here have we no continuing city, but we seek one to come." We read in Rev. 4:1, "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew

thee things which must be hereafter."

Man does not yet know all God's plan or the way of their fulfillment, but we know He has promised if He goes away, as He did, He will return and receive us unto Himself that where He is we shall also be. If we as followers of the meek and lowly Jesus will study His Word and meditate upon the sacred passages we find in God's Word, we will strive each day to get a little closer to our blessed Lord and better prepare for that beautiful home in Heaven.

- Sister E. M. Alltus

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The Word of God is the Bread of Heaven; the more it is broken and given forth, the more it remaineth.

— Bishop Jewel

## SHALL HE FIND FAITH ON EARTH?

What shall He find when He cometh? Suddenly piercing the skies, Calling His own to meet Him, Bidding His dead arise?

He will find eyes that watch not, Lamps burning faint and dim; Hearts, that His own heart broke for, Caring so little for Him.

The world that He suffered and died for, Gone mad in its race for fame; And men that He laid down His life for Denying His Holy name.

He will find singing and sighing, Laughs with a sob underneath; He will find selling and buying, Fighting and feasting and death.

Marrying and giving in marriage, Laughter and music and mirth — Nevertheless, when He cometh, Shall He find faith on the earth?

Help us, oh, help us, dear Master, To watch for Thee day by day — Surely Thy footsteps already Echo not far away.

Oh, when Thou cometh, dear Master,
Breaking in on earth's sorrow and mirth,
In the hearts Thou art teaching to trust Thee
Thou shalt find faith on the earth.
— Selected by Robert and Retha Matthews

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The weakest and unworthiest of human instrumentalities can sow the seed, God's Word. The life is not in the sower, but in the seed.

— Walter B. Knight

#### **FAITHFULNESS**

In thinking of our faithfulness in the Christian life, we learn from His Word that not everyone that calls upon Him by word of mouth will enter into the Heavenly Kingdom, Matt.7:21.

"Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is

in heaven."

No, without obedience to the will of God, you and I will never have the celestial praise of Almighty God. Christ's Word requires more than confession of mouth. It takes obedience: first faith, then faithfulness, to be made recipients of God's Grace. It takes subjects, justified be Christ's blood and worthy of the Kingdom of Heaven. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22,23

In thinking of faithfulness, a true Christian has an influence in the world. A true Christian is a follower of Christ, a human soul, with Christ living in him, not only a hearer of His Word but a doer of the same. He is a person who has faith in Him, according to the Gospel plan of Redemption, the faith of Christ, the faith "once delivered unto the saints." Christians are sinners saved by God's Grace, which makes

them living saints.

On the other side of the picture, an unfaithful Christian experience is a dangerous condition which may lead to apostasy of faith.

Let us notice our faithfulness, our responsibility, for our personal

influence over our weaker brethren. Please read I Cor. 8.

Then let us notice our influence out in the world: in worshipping, working, walking, warring, witnessing, and watching. How sad, when we see those who should have reached spiritual maturity fall away from the faith. They may still say Lord, Lord, holding a "form of doctrine, but denying the power thereof, from such turn away." Let us leave the ninety and nine and go out and find that sheep which is lost and bring it back into the fold, before it may reach the place of no returning. Spiritual maturity is reached, by our faithfulness, in cultivating the understanding, by knowledge of the Word, by our going "on unto perfection," Heb. 6:1. I Cor. 14:20, "Brethren, be not children, in understanding: howbeit in malice be ye children, but in understanding be men." Be faithful.

We may apply this to many things, but one specific thing — maturity in overcoming temptation through knowledge. Note the words of the beloved Apostle John, "I have written unto you, young men, because ye are strong (reaching maturity), and the word of God abideth in you, and ye have overcome the wicked one," I John 2:14. Faithfulness demands heeding the command of our Lord to the Apostle

Peter, "get thee behind me Satan," Matt. 16:23. On the other hand, the unfaithful Christian professor many times gives way to social sins such as card playing, drinking, smoking, bingo clubs, bowling, gambling, and dancing. These sins lead to other sins such as fornication, adultery and other such gross sins, through the works of the flesh. See Gal. 5:19-21.

The Apostle Peter points out those who are unfaithful, those who walk after the flesh, as sensual and corrupt talkers. He shows their utter depravity, engaging in corrupt filthy stories, foolish jesting etc.

In concluding remarks on this subject, may we all be reminded of the admonition of the Apostle Paul to the Corinthian brethren. "Therefore, my beloved, brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," I Cor. 15:58.

Bro. Wm. Root
1612 Morphy St.
Great Bend, KS. 67530

#### - Na-Pa-Ma-Pa-Ma-Pa

#### SOUTH FULTON

Sermon By Bro. Roy Swihart

#### THE MIND OF CHRIST

"For I am determined not to know anything among you, save Jesus Christ, and him crucified," I Cor. 2:2. Paul attached great importance to having the mind of Christ, for in the last verse of this chapter he says, "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

The Preacher once said, "Vanity of vanities; all is vanity," Ecc. 1:2. We are made to realize somewhat concerning the vanity of man and riches. Even in our best days our life is vanity. After we keep all the commandments and have done all we can we are still unprofitable servants. We need the blood to cleanse us from falling.

To be crucified means that the body of sin is dead. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," Rom. 6:11. It is our victory if we are crucified with Christ who loved us and gave Himself for us. Therefore, let not sin have dominion over you. You are under Grace and He who shed His blood will never leave you nor forsake you. We are thankful for a God who will stay by us.

We are living in an age when man has much knowledge, even to walking on the moon. Yet Paul says whether there be knowledge, it shall vanish away. The only important thing is to know Christ and Him crucified.

If we lay up treasures, who will gather them? In terms of eternity, which treasures are we laying up — spiritual or material? Again

the Preacher says, "What profit hath a man of all his labour which he taketh under the sun?" Ecc. 1:3. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man," Ecc. 12:13.

We live in a pleasure age which men are lovers of pleasure more than lovers of God. There are so many things to distract us and turn us from God. But He will give us victory over the flesh if we live

soberly, righteously, and Godly in this present world.

To the Christian, material things are not objects of our affections. A Christian does not say, when his flocks and gold have multiplied that "the might of mine hand hath gotten me this wealth." A Christian says he is a steward of God, who gave the increase for us to use and not for man's glory. Sometimes we get our values mixed up. First make peace with God and walk well in His sight.

Paul sacrificed to win souls. He wrote often and prayed many times for people that they might become children of God and desire the sincere milk of the Word of God. After we have realized the importance of things eternal, we are made to realize the brevity of life.

Eternity is forever.

Paul tells us in I Cor. 9:19-23, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, . . . to them under the law, as under the law, . . . To them that are without law, as without law, (being not without law to God, but under the law to Christ) . . . To the weak became I as weak . . . And this I do for the gospel's sake." If we are all-out for God and our heart His temple, we become a spectacle unto the world.

It is good to withhold ourselves and keep silent but sometimes we do it too often, especially when a word would encourage others. Jesus said let your light shine. We can do that by being silent sometimes and other times by speaking. We need the Spirit of God to know

when to speak or not to speak.

Jesus said, "without me ye can do nothing." We think of need and remedy. When people are discouraged, sick and sad, Jesus is the remedy. When the adversary keeps us discouraged and hinderer God may lead someone to help when the opportunity comes to glorify Him. The adversary hinders us in every way he can. He comes as an angel of light to mock us or as a roaring lion, trying to devour us or to put out our light. But even though we can't preach like Paul, or sing like angels, we can say He died for all. Christ came and destroyed the power of the Devil, so we have victory through Christ.

The woman of sin at Jacob's well was given this power over sin. She believed Jesus was the Christ because He told her all she ever did. She drank of the living water that satisfies. See Jn. 4:7-42. This woman had a need and Jesus taught her the way of salvation.

Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest," Jn. 4:35. If the fields were ripe in Christ's

day what must they be now? Jesus saw people as sheep having no shepherd. He wanted to give them the peace that passeth under-

standing, to give them life eternal.

Go into the world and preach the gospel. This is the message we have for the world - Christ came and died for ALL. We can't all do the same thing, but we can tell the love of Jesus. We can pray for more reapers. There are multitudes without a Saviour.

The greatest need today is for prayer. When we pray in secret, God will reward us openly. We need to spend much time in the closet of prayer for the condition of the world. The cry goes up all around us, "Come over into Macedonia and help us." A Macedonian call

means to go help where the need is.

Lydia, the seller of purple, heard the gospel, believed, and was baptized. After her baptism she asked Paul and his helpers to abide at her house. It was just a little gathering, but Paul's desire was to help wherever there was need. Jesus assures us that where a small group or even "two or three are gathered together in my name, there am I in the midst of them," Matt. 18:20.

The Lord has need of workers in the vineyard no matter the age, wether young or old. Moses was old when God called him to lead the children of Israel. To be a worker we must say to God, what do you want me to be? Where do you want me to go? And even one who gives a cup of cold water in the name of a disciple shall be rewarded. We have a promise that whatever is done for Christ will recieve a reward. We labor not in vain.

We know not what labor shall prosper, morning of life or evening or whether both alike shall prosper. It matters not - just labor and plant and God will give the increase. The fruit of the Spirit is love, iov, and peace.

May God help us to keep our light shining so that people may

look and glorify our Father which is in Heaven.

- Sister Elta K. Blythe 822 W. Calhoun Macomb, III.

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#### REASONS FOR THE BONNET

1. It is an emblem of meekness and modesty in the heart of the wearer. Only women who possess these traits of character will wear a garment that so vividly portrays the distinction between pride and humility. To express distinction, it should be plain and free from unnecessary decorations, at the same time a model of neatness befitting the spirit of humility. Paul admonishes: "That women adorn themselves in modest apparel ... not with broided hair, or gold, or pearls, or costly array," I Tim. 2:9. Peter also admonishes: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," I Pet. 3:3. Even a plain neat bonnet set off with gold, pearls and costly trimmings, is not in harmony with the spirit of modesty, humility and a meek and quiet spirit "which

is in the sight of God of great price."

2. It separates from the world, and opens the door of the heart for the reception and abiding indwelling of the Father in the heart of his handmaidens who are not of the world, "Wherefore, come out from among, them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and you shall be my daughters, saith the Lord Almighty," I'l Cor. 6:17-18.

3. It is an evidence of intelligent choosing, and of willing obedience. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance," I Pet. 1:14. Christian women do not bow to the goddess of wordly styles and fashions, but adopt and wear a plain, neatly made bonnet which is becoming to women professing godliness.

4. It may be a matter of domestic economy. The peace and happiness of many homes have been destroyed by the inordinate desire and cravings of the wife and mother for costly attire and wordly styles of clothing and head gear which the family cannot afford. I Tim. 2:9.

5. It blends well with the spirit of humility, and is admired by the better class of godly women. Christian women are supposed to clothe themselves in modest apparel. When thus attired, a plain, neatly made bonnet becomes an ornament, a token of a meek, humble spirit. "For after this manner in the old time the holy women, also, who trusted in God, adorned themselves, being in subjection unto their own husbands," I Pet. 3:5.

6. The plain bonnet harmonizes beautifully with the prayer veil, and when they are of proper shape and size, with the hair done up in such manner as not to interfere with the former as an outer covering for the head and the latter as a prayer covering that really covers the head, combined with dresses that protect the chest and legs from exposure, the result is a sister attired and "adorned in modest apparel," I Tim. 2:9; I Cor. 11:4-10.

7. It tends to uniformity and unity. (I Cor. 1:10). It evidences renunciation of the world. (I John 2:15-17). And shows submission to the counsel of the church, and obedience to Bible teaching, and that the sister does not dress for display and that she does not pose as

a clothes-hanger to display her vanity and pride.

8. Just to illustrate: (1) Here is a sister with a neat, plainly made bonnet free from decorative trimmings, with the hair neatly combed down, and a prayer veil that covers the hair, combined with clothes that conceal her nakedness, and shoes that protect from the weather and hide the toes. (2) Here is another sister with a bonnet with frills and ruffles, fancy trimmings, the hair done up in pompadour style, the prayer veil, a small patch, the size of the palm of her hand, hung on the back of her head, combined with clothing that exposes the

chest, and covers the legs down to the knees, and painted toenails peeping through holes in the toe of the shoes, and when she sits down with legs crossed, is everlastingly pulling and tugging at her dress to cover her shame!

— Elder B. E. Kessler

- Selected from 1947 Bible Monitor by Sister Della Klepinger

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#### CHILDREN'S PAGE

## "TAKE UP THY BED AND WALK"

Did you ever see a sick man pick up the bed he was lying on and carry it away? I know I never have and I don't suppose you have either; yet, one time this very thing happened! Jesus was staying at a certain house in Capernaum, and after a few days the people found out where He was and crowded into the house till it was filled so that no one could possibly get in the door. And Jesus preached to them.

While this was going on there were four men bringing on a bed, a man who was sick with palsy, and he was so weak all he could do was lay on his bed. When they came to the house where Jesus was, they soon saw that it would be impossible to push their way through the crowd and get to Jesus. Now, these four men weren't the kind that gave up easily. One of them thought of going up on the roof, so up they went, taking the sick man and his bed with them. Then they began to take the roof apart, and when they had a hole big enough, they began to lower the sick man and his bed down through the roof. I suppose they had a rope on each corner of the bed.

While Jesus was talking, all at once here comes the sick man on his bed right in front of Him! When Jesus saw this poor sick man He said, "Thy sins be forgiven thee." Now, this wasn't exactly what the four men had in mind. They had brought this man here to be healed of the palsy. Others that were in the crowd said, "This man

speaks blasphemy. Who can forgive sins but God only."

When Jesus knew what the people were thinking, He said, "Which is easier to say to the sick of the palsy, Thy sins be forgiven thee or to say, Arise, and take up thy bed and walk? But that you may know that the Son of man hath power to forgive sins, (He said to the sick man) I say unto thee, Arise take up thy bed and go to your house." And immediately the sick man was made strong and well and he picked up his bed and walked away.

The people were amazed and glorified God and said, "We never

saw anything like this before."

 Bro, Rudy Cover Sonora, Calif.

## THE GREAT NEED OF OUR DAY

"If My People, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways: then will I hear from Heaven, and will forgive their sin, and heal their land" (II Chron. 7:14).

Let us go back to the days of the Old Time Religion when folks went to church in overalls and calico dresses and worshipped the true and living God. (Not clothes). The people were not too proud to kneel in prayer those days, nor to shed tears and everyone loved each other. They could sit for hours in church and take the Minister home for dinner and walk back to church again that night, because they were interested in such things, and the Lord's blessings were upon them. Folks were saved and enjoyed talking about God. Father and Mother would gather their children around the old fire place and there have family worship, the kind that reached Heaven. The children were taught obedience and they loved and respected their parents. They had a reverence for the older people and Christian things, but today so many of our youth have no respect for their parents, for God or anything else.

When the Old Time Religion disappeared, all morals and respect went too. Now so many parents no longer regard family worship or obedience in the home. Instead they "must" be modern and rear their

children to be popular.

Since sinful pleasure has taken the place of the family altar and of God in so many homes, can we wonder at the terrible condition this world is in today? There is only one thing that can change these conditions and that is to turn from sin and go:

Back to Calvary where Jesus died,
Back to Calvary there to abide;
There for my sin He was once crucified,
Let me go back to Calvary.

Selected from The Evangelist

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You don't have to tell how you live each day, You don't have to say if you work or pray, A tried, true barometer serves in its place, However, you live, it will show in your face.

#### **NEWS ITEMS**

#### NOTICE

Any congregation needing Credential Blanks write me, as I have a new supply. -Harley Rush, Secretary General Mission Board

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## BEAUMONT, CALIFORNIA

We, the Winter Haven Congregation, plan to have our revival meetings June 13 - 20, 1971, with our Lovefeast on June 19. Elder Paul Myers will hold these meetings.

We hope there will be many who will be able to be with us. Please pray for us. The Lord willing, we hope to have a wonderful - Sister Dora Spurgeon, Cor. meeting.

## NEWBERG, OREGON

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The members of the Newberg, Oregon Congregation and those who visited here recently have enjoyed a most welcome season of spiritual refreshment.

First was the District Conference of the 4th District which convened here on April 10. For this there was a good representation from California. There was preaching service the evening before and on Saturday afternoon. Following the meeting proper, Bro. Galen Litfin, Sis. Lillian at his side, was ordained into the Eldership at an impressive service, Elder Galen Harlacher and Elder Hayes Reed in charge.

This was followed by an uplifting communion in the evening,

Elder Haves Reed of Modesto officiating.

Second, on Easter Sunday, immediately following the Conference, Elder Dale Jamison of Quinter, Kansas began a series of meetings for us with services each night and closing the following Sunday. We truly reached spiritual heights during all of these religious services and were sorry to see them close. Two young girls asked for church membership and at this time are receiving counseling due to their lack of knowledge and readiness. Pray for them.

The distance being what it is between churches here in the west. we are always glad when visitors come from other congregations and we invite any who may be travelling through to come and worship with us. We are doing what we can to keep the light in God's lighthouse burning. - Sister Elsie Harlacher, Cor.

## DAILY DEVOTIONS FOR JUNE, 1971

#### ANGER and WRATH of the LORD

Memory Verse, Ezra 7:23, Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

Tues. 1—Ezra 5:1-17 Wed. 2—Ezra 7:1-28

Thurs. 3-Ezra 8:15-23

Fri. 4—Ezra 9:1-15 Sat. 5—Ezra 10:1-17

Memory Verse, Job 14:13, O
that thou wouldest hide me in
the grave, that thou wouldest
keep me secret, until thy wrath
be past, that thou wouldest
appoint me a set time, and remember me!

Sun. 6-Neh. 9:1-38

Mon. 7-Neh. 13:1-22

Tues. 8-Job 9:1-35

Wed. 9-Job 14:1-22

Thurs, 10-Job 19:1-29 Fri, 11-Job 20:1-29

Sat. 12-Job 21:1-34

Memory Verse, Psa. 2:12, Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Sun. 13-Job 35:1-16

Mon. 14-Job 36:1-33

Tues. 15-Job 42:1-17

Wed. 16-Psa. 2:1-12 Thurs. 17-Psa. 6:1-10

Fri. 18-Psa. 7:1-17

Sat. 19-Psa. 18:1-28

Memory Verse, Psa. 30:5, For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning.

Sun. 20-Psa. 20:1-13

Mon. 21-Psa. 27:1-14

Tues, 22-Psa. 30:1-12

Wed. 23-Psa. 38:1-22

Thurs. 24-Psa. 56:1-13

Fri. 25-Psa. 58:1-11

Sat. 26-Psa. 59:1-17

Memory Verse, Psa. 77:9, Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah.

Sun. 27-Psa. 69:1-36

Mon. 28-Psa. 74:1-23

Tues. 29-Psa. 76:1-12

Wed. 30-Psa. 77:1-20

## SUNDAY SCHOOL LESSONS FOR JUNE, 1971

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#### Adult Lessons

June 6 - Rest Only for the Believers. Heb. 4:1-16

June 13 - Temperance. Prov. 23:1-35

June 20 - Christ the Author of Eternal Salvation, Heb. 5:1-14

June 27 - Crucifying Christ. Heb. 6:1-9

James M. Kegerreis R. 1, Box 92 Richland, PA 17087

# BIBLE MONITOR

VOL. XLIX

JUNE 1, 1971

NO. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

#### GOD HASTEN THE DAY OF PEACE

God hasten the day when this world shall know peace, And the nations learn war nevermore:

When the wolf shall lie down with the kid and the lamb, And Gilead shall heal every sore;

When the thorn and the brier shall perish and die, And the fir be established instead:

When the beautiful myrtle shall prosper and thrive, And the vicious by children be led.

God hasten the day when the earth shall know peace, And the lion eat straw like an ox;

When the righteous decrees of the Judge shall replace The cunning deceit of the fox;

When the earth shall be full of the knowledge of God As the waters that cover the sea;

And the mountain of God be haven of peace For the child in his innocent glee.

God hasten the day when the earth shall know peace, And the Devil be bound with a chain;

When men shall know God and abound in His love, And joy in His glorious reign;

When the isles of the sea shall no longer await The judgment of God in the earth;

But join in the praise and thanksgiving to God In jubilant carols of mirth.

- Silvanus Yoder

## MEANINGFUL PEACE

Recently we have been reading and hearing much about the peace marches throughout the land. In itself, this is understandable. After all, this is a war-weary old world. There have been comparatively few years in the history of the world in which there has been no war. Man in all his self-esteem and with all his technical knowledge cannot learn to live together in peace with his fellow men. Indeed, man if left to his own devices could probably destroy the earth, God permitting.

However, God has reserved this power unto Himself. "But the heavens and the earth, which are now, by the same word are kept in store, resesved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the

works that are therein shall be burned up, II Peter 3:7,10.

Is it any wonder man's mind turns to thoughts of peace as he surveys the world situation? Nations boast of the number of multi-megaton nuclear bombs and the thousands of miles they can travel to their targets. We read of satellites that are capable of photographing every corner of the earth. We read also of the possibility of space platforms which could carry large bombs to be dropped at command on any desired target.

We read also of natural calamities where there have been severe earthquakes and thousands of lives lost. A severe tidal wave destroyed several hundred-thousand lives in Pakistan. We hear on the news of a huge hole in the earth in Canada wherein more than two

dozen homes were swallowed up and many lives lost.

Dear Reader, I know this is not a pleasant picture to think upon. I firmly believe this is but the partial fulfillment of God's Word. "Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the power of heaven shall be shaken," Luke 21:11,26.

In several ways, Jeremiah 6 seems to have meaning in our day. The people were committing gross sins. Even the priests and prophets were dealing falsely. It was a time in which they were crying peace, peace, when there was no peace. The chapter continues and says they were not at all ashamed and neither would they blush. Is not this the condition we are in today? The Word of the Lord by Jeremiah was, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein," Jer. 6:16.

Notice the similarity of the conditions in that day (about 612 B.C.)

as compared to our time. They were crying peace, peace, when there was no peace. But they were unwilling to seek the old paths by which they could obtain peace. We hear a great cry for peace but instead of peace, there is strife, and turmoil. If men would turn to God and walk in His way, they could find rest, today, for their souls.

We cannot be at peace with our fellowmen if we have not the peace of God in our hearts. Neither can we be truly happy if we have not that peace. I believe this is the reason for much of the unrest that prevails today. I believe many young people sense that life should have a greater meaning than that which they have found.

Romans 8:6 tells us, "To be carnally minded is death; but to be spiritually minded is life and peace." How then may we be spiritually minded? By reading and studying the Bible, by accepting Christ as our Lord and Saviour, if we have not done so, as His convicting Spirit speaks to us. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38.

We read in Gal. 5:22 that peace is the third fruit of the nine fruits mentioned as being fruits of the Spirit. So we cannot have peace without having the Holy Spirit in our lives. The Apostle Paul, in many of his salutations to the various churches says, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ," so we have

peace from God and Christ and the Holy Spirit.

In contrast to this, the Psalmist says the ungodly shall perish. In Isa. 57:20,21 we find these words, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." God "will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil ... but glory, honour, and peace, to every man that worketh good, ... For there is no respect of persons with God," Rom. 2:6-11.

In Isaiah's day, when the judgments were prophesied against God's people, Isaiah was able to say, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," Isa. 26:3. Can we say that in the midst of a wayward nation? If we can, we have a meaningful peace, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

#### CAN SAM SAM

If there were no sowing in tears, there would be no reaping in joy.

C. H. Spurgeon

#### CHRIST THE WAY

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Before this statement, "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" John 14:5,6. Jesus had been telling His waiting disciples future events, where He was going, what His mission was, and that He would return to them and receive them unto Himself. Blessed thought!

He had also taught those same disciples, and us, concerning two ways (roads) on which man may travel. There can be no doubt that He was speaking of two ways which lead to man's spiritual destiny. Matt. 7:13,14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." This doctrine of Christ holds good for all periods of the church dispensation, and for young and old.

This article is directed specifically to young people, as well as to parents in our time. Many years ago our parents and forefathers in the Church told us to "Train up a child in the way he should go: and when he is old, he will not depart from it," Prov. 22:6. We say that advice holds good today, if the training begins at the right time and is proven by the parents example. We do not say that they will always accept their teaching and practice it all their lives, but we think that in old age they will accept their childhood training as being the right way. Liberal brethren and sisters in the Dunkard Brethren Church may

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say, oh, that's old-fashioned stuff. Well, is it? We remind you that this starting on the right road has been pushed pretty hard in the past, by educators and philosophers for many years. Philosophy is that which endeavors to find an answer to that which is unknown, or a solution to any given subject, as pertaining to truth or fact. Hence, when philosophy finds the unquestionable solution to the given problem, based upon fact, it is no longer philosophy, but becomes science. Science in harmony with truth is not a theory, but an established truth or fact. Therefore modern educators have been saying that the most formative part of a child's life is the first few months after birth. They go on and say everything that happens after that for the next few years makes a terrific impression upon him. This is nothing new, people have always noticed this.

Perhaps the most poisonous teaching of so-called intelligent people today tries to dominate the lives of our children in school, and sometimes at home, too. They even try it on adults also. That idea is sweeping our government in the U.S.A. and around the world as well. Hitler had that idea; the Communist regimes have gotten it also. They seem to give a lot of time and attention to our young people in America, in our universities, and around the world. Will they overthrow our nation without firing a shot? Will they bring America to Atheism and a fall? They are trying to get our people in the church and out of it degraded for life. For all this more and more people are saying, we

need not fear communism, so they are not affected by it.

When and where should the training of our young people begin? Start telling them at the age of five or six years that it is wrong and sinful to smoke or drink strong drink, play cards, bingo, or games of chance at home, school, or any other place and that these things lead to the destruction of the soul in Hell. Yes, little children should be taught that there is a Hell as well as a Heaven. They should be taught that it is wrong to attend dances, theaters, public ball games, to swear or take God's name in vain. All these should be strongly urged against at a very young age, showing and teaching Bible consequences.

Ecc. 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." There is too much argument in our time about God's Word and this affects the Church. The argument starts when parents start asking, which is the right road, which is the right way? (Comparing the Church with churches). This shows lack of conversion to the right Church, Christ's Church, and all this in the presence of children. Many tell us that all churches are on the same way and it makes no difference which one we belong to, that they are all going to the same place. Friends, beware! Jesus pointed out two ways, but He said, "I am the way." In Him is life eternal.

Let us consider our responsibilities as those who are traveling on the narrow way. Young people as well as older people, need to be taught how to be responsible, for their futre life here in this world, as well as for eternity. They need to think intelligently, to act with regard for the rights of others. Here's the problem in our day, how do you get young people to think, talk, and act as respectable citizens in our time? It is not being done by many. There is only one way to do it, teach them, show them, instill into their hearts the love of Jesus. How many parents are doing that today? Obviously, a great deal of so-called education has not shown success in arriving at that objective. Yet, can we parents altogether blame the schools? Oh, beloved, when will we as Dunkard Brethern stop being more interested in our children getting their credits at school, than for them to get an education? Young people must be taught at home, by word and example, they must be shown that the way of Christ is the best and only way.

Listen to this truth — one cannot educate the young to live in a dream world, when the real world in which they live looks altogether different to them. You cannot **except** you can get them to understand that the dream world is God's world, the other world in which they are living is Satan's world, and that one leads to happiness for evermore,

but the other to sorrow and everlasting doom and destruction.

Satan's world is the real world to youth, a world controlled by the old Serpent and sinful man. This is a world of tremendous technology. nuclear power, space exploration, jet transportation, mass production, motor cars, electronic marvels, and what have we? Where are we going with all that stuff? Does anyone know? The child of God knows. Are we showing the world how to get there? A lot of folk try to tell you what is wrong with the world, but only One, the Son of God, ever claimed to have the answer for both young and old concerning the way to God. John 6:37, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or wether I speak of myself." Christ's way is the way to God, which is the right and only way. He said, "I am the way, the truth, and the life." This does not make sense to many today. No, it doesn't fit life's style, ways of thinking, talking, or acting.

For some strange reason they seem to think Christ is out of date. Talk about being out of date, a long time ago Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." This calls to our mind, material wealth seekers, those seeking themselves in a plush office, dressed in an expensive suit, a battery of telephones on the desk, making deals and reaping profit. We remember the rich young ruler who came to Jesus asking Him what he must do to obtain eternal life. Jesus told him to keep the commandments. He said to Jesus, "All these things have I kept from my youth up: what lack I yet? Jesus saith unto him. . . .go and sell that thou hast, and give to the poor . . . and come follow me." Notice these four things—go, sell, give.

and follow me. People who have tried to find happiness in life by seeking material things can tell you the folly of it from first hand experience. Solomon of old tried it and said in his later years, "...all is vanity and vexation of spirit, and there is no profit under the sun," Ecc. 2:11.

Jesus gave His followers a lesson concerning this also. He said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Friends, there isn't anything to it, physical life is too short. Many live for fame and pleasure in this life. For instance: a young girl seeking to be a beauty queen, young men seeking to become champion atheletes. Adults, fathers, mothers, by the thousands, rooting, screaming, cheering, the whole mass on their way to Hell. This is revelling, if not, what is it? They pursue money, fame, and pleasure as if a man's life consists only of material things.

The Apostle John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever," I John 2:15-17. The Christian must live victorious over self-satisfaction and the self-de-

ception it tries to cover up.

That's the problem, how do you get there? We will try to tell you the answer, the Lord willing. (To be continued).

-Bro. Wm. Root, 1612 Morphy St., Great Bend, Ka.

#### **ERRATUM**

It is regretted there is an error in Bro. Root's previous article, "Sounding the Alarm in a Sodom-Like World," in the Bible Monitor,

April 15, 1971.

On page 13, the second paragraph and the third sentence, the word "not" was omitted. The sentence should read, Let us not look for the "lukewarm" Period, the seventh of the seven churches of Asia, after the Church age is past—surely it is here, surely it is now.— Editor

## INSTRUMENTAL MUSIC IN WORSHIP

The use of instrumental music is common in about all of the churches today. But the question in mind, is it scriptural, or is it pleasing unto God? We know it is not taught in the Bible. If it is not taught, then is it adding to the Bible? I believe it is. Paul in II Timothy says, "All scripture is given by inspiration of God." Then we can truthfully say that instrumental music is not inspired; for if it

was it would be found in the Book, which is inspired of God. Paul says in Heb. 12:2, "Jesus is the author and finisher of our faith." Where did He authorize instrumental music to be used in the worship of God? All people will agree that singing is taught in the Bible. Then when we oppose those who use instrumental music we are not opposing something taught in the Bible, for we agree on what the Bible says. But the thing we disagree on is what the Bible does not say. The Bible says to sing, but does not say to play on instruments. Jesus did not use or sanction the use of instruments in the New Testament worship. Then we should be very careful not to do that which Jesus is not the author of.

The evidence is conclusive that the Church after the days of the Apostles did not use instrumental music in worship for several hundred years. Professor Killen's History of the Ancient Church says the synagogue did not use instrumental music in their worship. For many centuries after this period the use of instrumental music was unknown

in the churches.

Justin Martyr, 150 A. D., wrote, "Plain singing is not childish, but only the singing with lifeless organs, with dancing and cymbals. Hence the use of such instruments and other things fit for children

are laid aside, and plain singing only retained."

In all ages, since the days of the Apostles, the most pious of men have opposed the use of instruments in worship. Even the Reformers, as they left the Roman Church, opposed the use of instruments in worship. John Knox, 1560, wrote, "This principle is that nothing is to be introduced into the worship of God, that is not prescribed in the Word of God. This principle not only purified the Church of human inventions and Popish corruptions, but has restored plain singing of Psalms, unaccompanied by instrumental music."

John Wesley wrote, "I have no objections to instruments being

in our chapels, provided they are neither seen or heard."

Adam Clark, 1760-1832, "Is it ever found that these Churches and Christian societies which have and use instruments of music in divine worship are more holy than those who do not use them? Can God be pleased by sounds which are emitted by no sentiment being and have in themselves no meaning? If these questions cannot be answered in the affirmative, then is not the introduction of such instruments into the worship of God anti-Christian?"

We could go on quoting from histories and men of God following the Apostles, who have opposed instrumental music but those quoted are sufficient to show that it wasn't until later years that the use of instrumental music came into use in general. But who did first use them in worship? The organ is said to have been first introduced into the Church by Pope Vitalian I in 666, Chamber's Encyclopedia.

It seems to me that the churches are fast following the Roman churches. They have from time to time taken away and added to, until today they are not like they once were. The Church of the

Brethren of which I was a member, first laid aside the plain ciothes, then they began to wear jewelry, until today they don't (or very many) believe the Bible is inspired or Christ is divine. It has been twenty-five years since one told me that the letters of Paul and the Apostles were no more inspired of God than modern writers of today.

We can see the example these churches set. They have gone into the ecumenical council with the Catholic Church and have drifted away from the Word of God. Instrumental music is only for the ear and not from the heart. We might say that man today loves the things of this world more than the Word of God. I hope and pray that the Dunkard Brethren will follow the teaching of God's Word, then we will not be running after the things of the world.

- Elder W. E. Bashor

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#### **PEACE**

Only 8% of the time since the begining of recorded history has the world been entirely at peace. In a total of 3,521 years, only 286 have been warless. Eight thousand treaties have been broken in this time.

The above news item was taken from a monthly Christian paper. Jesus told His disciples when He was here, "Ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet," Matt. 24:6.

When I hear of these peace marches on our Capitol in Washington

D. C., I think how miserable man's peace efforts have failed.

Jesus said,"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," John 14:27.

In both of these passages of scripture Jesus warns the Christians to not be troubled or afraid. In the Psalms we are told that the Lord will bless His people with peace and again He will speak peace to His people. Isaiah wrote that the work of righteousness is peace, but there is no peace to the wicked because the way of peace they know not.

The peace that Jesus gives is an inner peace, even though all around is strife and turmoil. As the world gets worse and worse the end must surely be near.

The Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee The Lord lift up His countenance upon thee, and give thee peace.

—Sister Edyth Kline, 11313 El Pomar Ave., Waterford, Calif. 95386

## HOW TO FORGET UNKINDNESS

If you were busy being kind, Before you knew it you would find You'd soon forget to think 'twas true That someone was unkind to you.

If you were busy being glad And cheering people who are sad, Although your heart might ache a bit, You'd soon forget to notice it.

If you were busy being good And doing just the best you could, You'd not have time to blame some man Who's doing just the best he can.

If you were busy being true To what you know you ought to do, You'd be so busy you'd forget The blunders of the folks you've met.

If you were busy being right, You'd find yourself too busy quite To criticize your neighbor long Because he's busy being wrong.

- Selected by Sister Della Klepinger

## A PARENT'S PRAYER

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O Heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them or contradicting them. Make me courteous to them as I would have them be to me. Forbid that I should ever laugh at their mistakes, or resort to shame or ridicule when they displease me. May I never punish them for my own selfish satisfaction or show my power.

Let me not temp my child to lie or steal. And guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in men. And when I am out of sorts, help me, O Lord, to hold my tongue.

May I ever be mindful that my children are children and I should not expect of them the judgment of adults.

Let me not rob them of the opportunity to wait on themselves

and to make decisions.

Bless me with the bigness to grant them all their reasonable requests, and the courage to deny them privileges I know will do them harm.

Make me fair and just and kind. And fit me, O Lord, to be loved

and respected and imitated by my children. Amen.

- Anonymous

#### **TEMPTATION**

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We read in Matthew 4:3, "And when the tempter came to him, he said, 'If thou be the Son of God, command that these stones be made bread,' "Christ let nothing come between Himself and the merits of God. God is always aware that we are tempted and He is always near to help. He is present during our temptations to encourage us to make the right decision.

In I Corinthians 10:13 we read, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Here we see if we yield to temptation, we sin by our own choos-

ing. This shows a sign of human weakness.

Nathaniel Willis wrote, "No degree of temptation justifies any degree of sin." Temptation is only an invitation to sin. William Shakespeare said, "It is one thing to be tempted and another thing to fall." I believe that temptation serves as a testing ground for the soul. Sometimes it tries our strength. If we want to make a test of a ship, we must take it out on a stormy sea, where we can try the strength of the ship, and we also can test the skill of the captain. So is the test of life, many times we feel ourselves surrounded by a mighty wave of temptation, but this we will either make a stumbling block or a stepping stone.

Temptation is a battleground upon which man's selfishness challenges God's Divine will. Temptation is a conflict between that which I want to do and that which I know I ought to do. Often we see people ruin their lives by getting their own way in life. They yield to one temptation after another. The challenge belongs to you and me. It is a decision we must make, will we let Christ be the center of our life? There is no one that can make the decision for you. But if we take it to God in prayer He will help us. Let us give Him first place in our lives.

The average man measures his life by what is socially acceptable. A Christian measures his by Divine standards. The average man feels the need of God only when he is sick or during a crisis. The Christian feels his dependence upon God, and goes through this life praying for Divine help.

We as Christians are to shun temptations, if we see it will affect others. Everyone knows that if something is not good for us, we surely would not think it would be good for someone we hold dear. Let us keep in mind two things about temptation. First, you cannot escape it. Second, God will give you power to overcome the strongest ones

if we only put our trust in Him.

In reading the account of Jesus' temptations, it seems the third one was the greatest crisis He faced until the night of His arrest. In this temptation the Tempter took our Blessed Lord to the peak of a high mountain and showed Him all the kingdoms of the world, and the glory of them. "And saith unto Him, 'All these things will I give thee, if thou wilt fall down and worship me.' " Matthew 4:9.

When a person first is tempted to take a drink, the Tempter simply says, just take one drink, it won't hurt you or do you any harm, let us be sociable. Jesus knew when He was tempted He was the Son of God, He always did the things the Father would have Him do. When we are tempted, do we stop long enough to ask ourselves, what we

think the Lord would have us do or do we just yield to the Tempter?

Another test is, where will it lead us? Every temptation is a step leading somewhere. It may be toward that beautiful land of promise or the other direction, which leads to misery and moral degradation. Nobody ever becomes an alcoholic by just sipping one cocktail, but still we realize he has to take that first drink before he becomes an

alcoholic.

There is none of us that wants to cause a friend or brother to fall. We don't want to be a stumbling block. Jesus has a work for all to do, He was fully committed to the work of the Father. Always ready to say "Oh Lord, thy will be done." He came to do the will of the Father. Jesus said to the three disciples who were sleeping, "...Simon, sleepst thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak," Mark 14:37,38.

We often find ourselves engaged in a mighty struggle with temptation, because we open a door so the Tempter can come in. Peter meant well but was confused. In our busy walk of life it is easy for

us also to become confused.

I think temptation sometimes spurs a desire for popularity for everyone wants to be somebody. A story in the Bible tells of a woman who asked Jesus to give her two sons a favored place in the Kingdom. Is there anything wrong in having a desire to be popular? First, we should ask ourselves the question, what will it cost us to gain popularity? If we must yield to temptation, lose our self respect, degrade our souls, then it will be too costly.

Let us anchor our hopes upon things eternal. If we want a home in Heaven we must follow Christ and obey all His commandments. The entire life of an individual must be consecrated and satisfied only in the frame work of God's eternal will. Temptation from without can never harm the soul unless there is an overpowering and corresponding desire within. I like that old hymn, "Yield Not to Temptation."

-Sister E. M. Alltus, Modesto, Ca.

sammer.

#### CHILDREN'S PAGE

#### THE CENTURION'S FAITH

While Jesus was in Capernaum, an officier of the Roman army asked for His help. He was a centurion, which means that he was captain over one hundred soldiers. He may have been the most important Roman officier in that city. It was his duty to keep the peace and no doubt he had heard Jesus talk, as he would want to make sure Jesus wasn't saying anything that might make the people rebel against Rome. As he heard Jesus teach the people to love one another and saw Him do miracles of healing, he learned to respect and know Jesus better than many others did.

One day the centurion's servant, who was very dear to him, was sick and about to die. The centurion heard that Jesus was close by and sent some of the most important Jews to ask Him to come and heal his servant. When these Jews came to Jesus they said, "This man is worthy, for he loves our nation and has even built us a synagogue."

(We would say a "church house").

Jesus went with them and when they came close to the centurion's home, the centurion sent some of his friends out to meet Jesus, and they repeated what he had told them, "Lord, trouble not yourself: for I am not worthy that you should come to my house. I didn't think myself worthy to come to you, but just say the word and my servant shall be healed. For I also am a man under authority, and I say 'go' to this soldier and he goes and 'do this' to another and he does it."

When Jesus heard this He marvelled and said unto the people that followed Him, "I say unto you, I have not found so great faith, no, not

in Israel."

And when the centurion's friends returned they found the servant well and strong that had been sick. I think they must have all been

very happy, don't you?

The centurion, a Roman soldier was the first to see that Jesus was not only one who could heal and teach, but was also a Ruler and a King! He had seen more in Jesus than the Jews whose Messiah He really was.

—Bro. Rudy Cover, Sonora, Calif.

## **NEWS ITEMS**

#### LITTLESTOWN, PENNSYLVANIA

The Lord willing, the Walnut Grove Congregation plans to have a Revival meeting beginning June 18 through June 27, 1971. Bro. Jack Snyder of Lititz, Pennsylvania, will be the Evangelist.

We invite each one to come and enjoy these meetings with us. Pray that the Church may be strengthened in the work of the Lord and

that more souls may be saved.

- Sister Betty Shelly, Cor.

#### SAVAGE RIVER VALLEY, MARYLAND

The Lord willing, the Broadwater Chapel Congregation will hold a series of Revival Meetings from September 11 through September 19, 1971. Elder Hayes Reed of Modesto, California, will be the Evangelist.

On Saturday, September 18, there will be services in the afternoon

at 2:00 P. M., with the Lovefeast in the evening.

Pray for these meetings and come worship with us.

- Sister Bertha Dorsey, Cor.

#### NOTE OF THANKS

I want to express my appreciation for the many cards and letters received while in the hospital. Also for the prayers that have been offered up in my behalf. Words cannot express how much this has helped and meant to me. We can only say thank you and may God richly bless you all.

-Sister Ruth Kleinhen

#### **THANKS**

I wish to express my thanks and appreciation to all who were so kind in sending cards and letters during my stay in the hospital as well as at home.

I especially appreciate the prayers in my behalf. May God bless each one in your rememberance of me.

— Editor

#### **OBITUARIES**

#### GEORGE W. BANCROFT SR.

George W. Bancroft Sr., age 78, died on Christmas Day, Dec. 25, 1970, following a lingering illness.

He was a native of Montesano, Washington. He moved to Michigan when a small child, returning to Washington in 1909. He moved to Ceres in 1952, later moving to Denair where he made his home.

He was a member of the Dunkard Brethren Church since 1954.

Survivors include his wife, Sylvia; one son, George Wallace Bancroft Jr., of Seattle, Washington; three daughters, Lucile May Ingle of Pollack Pines, Doris L. Dayton, Turlock, and Harriet Lee Lankford of San Jose; two brothers, Clyde Bancroft, Lake Stevens, Washington and Ross Bancroft of Bellevue, Washington and eight grandchildren. Funeral services were held at the Norton Mortuary. Interment in the Lakewood Park.

—Sister Edyth Kline, Cor.

#### ELMER RUFF

Elmer Ruff, age 86, a resident of the Ceres, California area for 33 years, departed this life April 23,1971 in a local hospital following a long illness.

He was a native of Indiana and a retired farmer. He was a mem-

ber of the Ceres Dunkard Brethren Church.

Survivors are his widow, Emma Ruff; a son, Harvey Ruff of Ceres; a sister, Sylvia Bancroft of Denair; two grandchildren, and four greatgrandchildren. Services were held at Franklin & Downs Funeral Home. Interment in Lakewood Memorial Park.

—Sister Edyth Kline, Cor.

#### MARCIA RENEE BASHOR

Marcia Renee Bashor, the daughter of William and Myrtle (Wise) Bashor, was born on October 2, 1963 in Modesto, California.

Marcia departed this life very peacefully during her rest period at a Porterville Hospital on the afternoon of April 21, 1971, at the tender

age of 7 years, 6 months, and 19 days.

After learning to walk and talk, she suffered an affliction early in life, which progressed to the point where she was not able to speak or make her needs known. But in face of this condition, she was an ever loving child, with many a sunny smile and happy disposition, which will always be remembered by her parents and all who knew her. We will miss her greatly, but we know she is perfect now and happy with her Jesus.

Lovingly bidding her farewell are her parents; a brother, Michael Steven; grandparents, William and Ruth Wise, and William and Verta Bashor; 3 great-grandmothers; Myrtle Fisher, Annie Wise, and Ella

Davis, with many other relatives and friends.

Memorial services were held Saturday, April 24, 1971 at the West Modesto Church. Lasting impressions were given by Brother Levi Bowman, assisted by Elders Orlando Blickenstaff and Jesse Skiles. Text was: "Behold I and the children which God hath given me," Hebrews 2:13. Hymns selected by the family were 375 and 370.

Hymns used at the grave were 456, 455 and the dear familiar hymn "There is a Happy Land"; with Elder Paul Byfield concluding the

service.

It will be glorious to meet our Marcia in Heaven.

The Family



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# BIBLE MONITOR

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JUNE 15, 1971

NO. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

#### THANKS TO GOD

Thanks to God for my Redeemer;
Thanks for all Thou dost provide;
Thanks for times now but a mem'ry;
Thanks for Jesus, by my side;
Thanks for pleasant, balmy springtime;
Thanks for dark and dreary fall,
Thanks for tears by now forgotten;
Thanks for peace within my soul.

Thanks for prayers that Thou hast answered,
Thanks for what Thou dost deny!
Thanks for storms that I have weathered,
Thanks for all Thou dost supply!
Thanks for pain, and thanks for pleasure,
Thanks for comfort in despair,
Thanks for grace that none can measure,
Thanks for love beyond compare.

Thanks for roses by the wayside,
Thanks for thorns their stems contain!
Thanks for home and thanks for fireside,
Thanks for hope, that sweet refrain.
Thanks for joy and thanks for sorrow,
Thanks for heavenly peace with Thee,
Thanks for hope in the tomorrow,
Thanks through all eternity.

- J. A. Hultman

## SOCIAL ACTION AND PREACHING

This term as generally used today refers to the taking of direct action in an effort to attain some desired result in the social system. Such action may take the form of a boycott or picketing a certain store or industry. Then, again, it may be in the form of marches, sit-downs, or lie-ins. The goals desired may be as varied as the methods used and may range from daycare centers to open housing to free lunches. Some of the objectives may be useful but these efforts are only scratching the surface of the problem. The real problem lies within man himself. As long as his heart is unregenerated, all efforts to improve the situation are doomed to failure.

I feel that in some ways our educational system is somewhat like it was in Paul's day. The Greek philosophers "... spent their time in nothing else, but either to tell, or to hear some new thing," Acts 17:21. I believe too much of education, today, is theoretical rather than practical. Then, of course, the intellectuals are quite eager to test their theories and when they combine their efforts with those of the activists, a revolutionary trend is brought about. Though they may bring about their immediate objective, yet the over-all problem isn't improved.

If Jesus had approved of the way of rebellion against authority, He would have had opportunity. When Herod bound John the Baptist and put him in prison, Jesus could have had opportunity, had He been of such mind, to organize a group and demand his release. Again, when John was beheaded, He could have at least protested. Instead of doing that, "When Jesus heard of it, He departed thence by ship into

a desert place apart," Matt. 14:13.

Many people feel that the church should be involved in social action. Even some denominations that were fundamental now accept this. One pastor even suggested that the members take part in marches with those of dissimilar beliefs. Many believe that the church must act if it is to have an impact on the world. Some think that social action is more important than preaching. But Dear Reader, the fundamental preaching of the Gospel is social action. The purpose of preaching the Gospel is that man's heart might be changed and that he might have a new outlook on life. Man in his original state is at enmity with God. He desired to be independent, but God calls upon him to acknowledge his sinfulness. The Bible says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," II Cor. 5:17.

When one accepts Christ, He will bring changes in one's life. If Christ is enthroned in our lives, we will seek to obey Him in all things. This will affect our relationship with others in the home, in the church, and in our business or daily work. Wherever the Gospel is fully proclaimed, it will affect others. As Paul was preaching at Thessalonica many believed and the Jews became angry. They brought some of

them to the authorities claiming, "These that have turned the whole world upside down are come hither also," Acts 17:6. So we see that

preaching does have a social impact.

Preaching was an effective form of social action in the early Church and the other periods of reformation. They were not thinking in terms of social action as such. They did not actively seek to change economic or political systems of their day. They just sought to win men and women to Christ.

Today, an organization of churches in this country maintains a lobby in the nation's capitol for the purpose of influencing legislation favorable to their desires. I do not believe it to be God's plan for the Church to rule the world, nor that it should seek to bring about changes in the economic or political systems. The sole purpose of the Church is to bring men into the Kingdom of God through faith and obedience to God.

The commission we as Christians have is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

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The man who only samples the Word of God occasionally never acquires a keen taste for it. — M. R. DeHaan

### THE BIBLE MONITOR

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## **PITFALLS**

All that most people in the world see of Christ is what they see of Him in the lives of Christians. If we do not honor Him in our relations with others, we fail at the piont that really counts.

It is sobering to realize that we can destroy our Christian witness by a careless word or thoughtless action. Our observers may say, "If that is the meaning of being a Christian, I want no part of it."

Another pitfall is the ever present tendency to be pharisaical, to thank God that we are not as other men. We pat ourselves on the back because we are not guilty of some weakness we see in others or do not have some habit we regard with distaste. Many true Christians are excluded from fellowship by other Christians who regard themselves too highly. The Apostle Paul admonishes the Roman brethren, "For I say, through the grace given unto me, to every man that is among you, not to think more highly of himself than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith," Rom. 12:3. Let us beware lest we sin against God and our brothers in this matter. We can reach others only where they are, not where we wish them to be. That was our Lord's approach and it must be ours. To draw about us the cloak of self-righteousness smothers our witness.

In these days when there is so much emphasis on social reform, when social betterment seems to have crowded out the Gospel of Redemption from sin in the minds of some, there is a real danger that in reaction to this imbalance we will neglect our clear responsibility to the needy. Compassion and loving concern must be a part of the life of the Christian. Without them our profession is empty; with them the love of Christ can make our witness effective.

Worsening race relations in many areas bring another call to Christians to search their own hearts. Christian race relations begin in our attitudes and continue in our outward contacts with others. We deplore violence in others; but are we ourselves always courteous and considerate, always concerned to create a climate in which the love of Christ can be manifested?

Do we have a chip on our shoulder? Do we go about looking for defects in others? Such attitudes make the bearer miserable, as well as those who must deal with him.

Many conservatives fail inexcusably in the matter of common courtesy and graciousness. Paul's word to Timothy speaks to all Christians: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient ..." II Tim. 2:24. How often we forget that "a soft answer turneth away wrath," with disastrous results to our effective Christian witness?

For any Christian, the lack of an adequate devotional life means spiritual starvation. People who affirm faith in the Bible "from cover to cover" but who at the same time know nothing about it, their

affirmation may sound pious, but their ignorance of the Word reveals the true state of their hearts. Likewise, without a prayer life in which prayer is as natural as breathing, the spiritual nature shrivels and dies.

Then, too, there is a form of spiritual laziness that presumes on the grace of God and stunts spiritual growth. Orthodoxy is no excuse for laziness; Christ has saved us to serve Him and our fellow man.

Belief in all that the Scriptures teach about the person and work of the Lord Jesus Christ is the Christian's foundation. On that sure foundation he should build a life consistent with that faith. There are pitfalls all about, but the One who saves will also keep.

Bro. Ray S. Shank117 Beaver St., Box 263Dillsburg, Pennsylvania 17019

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#### CHRIST THE WAY

#### Part Two

Jesus answered our problem of part one when He said, "I am the way." Now how do we get in that way? 2 Cor. 6:17,18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the

Lord Almiahtv."

We are talking of Christ in this message. "Heaven and earth shall pass away, but my words shall not pass away. Jesus said "I am the way." We know what He expects of us and of all men and women. He knows, too, who is following Him, those who really know Him regardless of claims. Matt. 7:21,23, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works? And then I will proffess unto them, I never kwew you: depart from me, ye that work iniquity." Again in Luke 6:46 He said, "And why call ye me, Lord, Lord, and do not the things which I say?"

Those who know Him will tell others about Him. Are we doing that? Are we letting our light shine? Not all young people are bad, nor old people either. We are thankful for our young brethren and sisters in the Church. Our prayer is that they will all grow to be strong pillars in the Church, grounded in the faith of the Gospel and steadfast to the end. There is no way of mistaking the right way. The Psalmist David said, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word," Psa. 119:9.

There is no mistaking the meaning of Jesus Christ. He said He was the way and He meant the only way. "No man cometh unto the

Father but by me." No one really gets to know God, understanding how He feels and what His intentions are, except by Jesus Christ. We all can understand that. One may not agree, but anyone can understand Christ in this, for that is what He said. We are told that a person without oxygen for four minutes will suffer irreparable brain damage. The truth of that statement does not depend on whether or not we agree. Neither does it make any difference whether or not you or I agree about the Word of God, for no difference of opinion can make any difference about the meaning of God's Word. There is no substitute for keeping Christ's commandments. He was uncompromising in exactly the same way. "I am the way." We are told in the Old Testament, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. 14:12. There is no substitute for His Blood Atonement, nor His resurrection, nor for Christ and His Word which leads to salvation.

They tell us that there is some truth in all religions. That is no argument against God's Word. There may be some truth in philosophy and in science too, yet these cannot substitute for Jesus Christ and His plan of salvation. "I am the way," He says. Christ is the way to the heart of God through faith, repentance, and baptism. He is not just one way, He is the only way, "No man cometh to the Father, but by me." That's about as uncompromising as you can get. The flinty quality, the steely edge of the Gospel, the Good News, is in Christ Himself and in none else. Heb. 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Friends, what is it like, being a man, a real man, being God's man? It is being a man, on the narrow way with Christ, accepting the forgiveness of Christ, going with Christ, enjoying life in Christ. That's the way, the right way, the way for the young people and older people too. He is the way to go. It is a joyous way. Jesus said, "These things have I spoken unto you, that my joy might remain in

you, and that your joy might be full," John 15:11.

The early Christians were much impressed by His statement, "I am the way." The Gospels refer to them as followers of the way. They were bold, they didn't mind being known as His followers anymore than He minded being the Saviour of the world, even though the road took Him to the cross of Calvary. That was His way and

He accepted it gladly because it came from His Father.

Have we gone the Father's way, Christian professor, all obedient as did the faithful Son? He took whatever it brought Him, persecution and suffering, even to the death of a common criminal. "... For the joy that was set before him endured the cross, despising (forgetting) the shame, and is set down at the right hand of the throne of God," Heb. 12:2. His way led to death, but death was not the end for Him, nor for us. It was only His end in the flesh, it was resurrection to

life. Christ rules, Christ is Lord, He was no impostor. "I am the

way," He says.

Some say, I don't care what religion a man has or what church he belongs to as long as he lives right. There is a good deal of piety in that statement. It sounds, perhaps, almost holy to many. The fact is, it is pure nonsense and unscriptural. For example, breathing isn't going to do any good at all unless you have oxygen to breathe. Inhaling carbonmonoxide will kill you, surely. Some people try it in attempting to solve their problems, but that only makes matters worse. There is no truth or life in it.

If you are looking for truth to light the way, Jesus said, "I am the way." Sinner friend, dreams vanish and castles crumble away. Strong bodies and sharp brains feel the pressures of time. Beauty fades like the flower that is here today and gone tomorrow. At the end of the road there is mirage upon mirage, a waste land holding no

promise for tomorrow.

To be saved from all of that, there is a way. "I am the way," Jesus said. How true, Christ is the way. He is redemption, He is reconcilliation, He is forgiveness, He is life. He is resurrection and the promise of eternal life. He is the way, that is why I want to tell you about Him. That is why we have to get the message out. He is

our hope and yours.

Let us look at the other way, the broad road. It is the way of hate, suspicion, hostility, getting even, letting the other fellow do it, being a busybody, too busy to bother your neighbor, expecting the government to take care of him and you. It is a way of killing people with a word, as well as with a sword, destroying instead of helping. Thank God for the one and only way, the way of faith, confession, repentance and baptism for the remission of sins. Thank Him for the way of forgiveness extended and accepted, of love, joy and peace. It is a thing of wonder with the power of the Holy Spirit back of it. It takes some doing because Christ's way is not to watch the fire without getting burned. Christ is not a spectator, He is a participant and anyone who goes His way can also expect to be a participant. Jesus Christ went all the way, He stopped at nothing. What the world needs today are followers of Christ who will do the same.

In conclusion my friends, brethren and sisters, find yourself, the real you, in Jesus Christ. Be God's man or woman with a living, vibrant faith in Jesus Christ. He is "the way," go with Christ and He will go with you. It's the right way! "I am the way," that's what

Jesus said. Amen.

Lovingly submitted, Bro. Wm. Root 1612 Morphy St. Great Bend, Ks.

#### GAMBLING

Because many questions have been asked concerning the Christ-

ians stand on gambling, we make the following observations:

We should say right at the begining, there is no place in the Bible where God says, "Thou shalt not gamble."The words "gamble," "fate," "luck," and 'speculate," do not occur anywhere in the Scripture. They are evidently not in God's vocabulary. The word, "lot," occurs, but only in the sense of a means whereby God points out a particular individual or task (one exception: at the cross of Christ the soldiers cast lots for Christ's garment).

The foolishness of gambling, and the evils connected with it are so evident that God undoubtedly thought a bold statement of prohibition would certainly never be needed for any man who thinks.

The gambler always loses. This is a fundamental law of mathematics. This principle holds in all forms of gambling: numbers, lot-

teries, bingo, cards, et al.

1. The first reason that gambling from the Christian standpoint is wrong is that stewards of God must give account to God for every minute and every cent. When gambling is allowed it deliberately breaks this principle. The gambler knowingly and deliberately throws money away on something he knows will produce nothing. Thus it is wasteful.

The Scriptures teach us that all that we possess is from God: Ex. 19:5; Ps. 24:1; Ps. 50:10; Haggai 2:8; Ezek. 18:4; and it is a sacred trust to us: Rom. 14:12. The Scriptures are full of admonitions to work and enterprise; and full condemnation for those who endeavor to gain without work. Therefore all financial gain should come as a result of work.

2. The consequences of gambling make it wrong. The appeal of gambling is to get something for nothing. The gamblers logic is: "I like money, I don't like to work." Such actions are unchristian because

they tend to laziness, sloth, and waste. II Thess. 3:10.

Gambling seems to turn on the principle that we may do what we like with our own and it forgets that the object is to get hold of what belongs to others, not by honest work or service rendered but by

cunnnig or deception or chance.

One of several innocent parties always suffer as a result of gambling. Someone must go without so that the winner may have. Often it is a home, a wife, and children, or children alone, who are deprived of the things the money lost by gambling could buy. This certainly is contrary to the whole teaching of Christianity which says that we should love and care for each other, particularly in our family responsibilities.

The essence of all gambling, whether it be called speculative business, or the numbers, is simply the attempt to profit by the supposed ignorance or misfortune of others, and to use this good fortune not to help, but to rob others. When in doubt about this, remember:

someone pays for the gambling boss's diamond ring!

3. The associations with gambling make it wrong. Gambling carries with it other evils. The places of gambling are called by all people, "dens"—and not without a reason. A man is known by the company the keeps, and so are things. Even if it could be proved gambling in itself is not wrong (?)—the Christian should have nothing to do with it because of the things that are associated with it—murder, poverty, laziness, wasteful living. Gambling is never found in good company.

And it is always a good rule to follow: If it is doubtful, don't!

—The United Evangelical

-M-S-M-S-M-S

### JOHN WESLEY'S TEN POINTS

Did you ever wonder why you seemingly made a failure of life? Following are a list of reasons which came to us as a "selection" that I am passing on to you. Read it and check yourself.

1. Finding fault with the other fellow, but never seeing our own.

2. Doing as little as possible and trying to get as much as possible for it.

Spending too much time showing up the other fellow's weak points and too little time correcting our own.

4. Slandering those we do not like.

5. Procrastination—putting off until tomorrow something that we should have done day before yesterday.

6. Deceit-talking friendly to the other fellow's face and stabbing

him in the back as soon as he turns around.

7. False belief that we are smart enough to reap a harvest of pay before sowing a crop of honest service.

8. Disloyalty to those who have trusted us.

Egotism—the belief that we know all and no one can teach us anything.

10. Last, but not least, lack of the necessary training to enable

us to stand at the head in our line of work.

Look this list over and check yourself up by it. If none of these causes for failure apply to you, then you are to be congratulated.

-Selected by Sister Jeanette Poorman

There is so much that is bad in the best of us, and so much that is good in the worst of us, that it does not behave any of us to talk about the rest of us.

## I WILL TAKE HEED TO MY WAYS, Psa. 39:1-13.

#### SOUTH FULTON

Sermon by Bro. George Reploale

The time is coming when we must give account of what we have thought, said, or done. We won't want to give account of what we have done or said that is displeasing to God. People don't realize what a responsibility it is that they must give an account.

God knows the very thoughts and intents of our hearts. If we are accountable for every idle word we utter, shall we not also be accountable for that on which we permit our minds to dwell? Therefore, we ought to be mindful each day of our thoughts, words, and deeds.

Peter said, "...I stir up your pure minds by way of rememberance," 2 Pet. 3:1. Why should we remember? To train our minds to think, to be alert, to realize that God is going to hold us accountable. If we remember our past deeds we become more particular about life in the present.

Before we accepted Christ we were undone spiritually. When we remember our life without Christ we become more thankful and more aware of our need for God. Would you want to go back to the time before Christ came into your life? We may profit by thinking of both times. We would not want to be without Him, therefore we are thankful for the presence of Christ.

I like to remember times in the past when churches were fervent in Spirit and rooted and grounded in faith. Those were wonderful times in the Lord. They did not seek to win honor of men, but rather

sought approval and blessing from God.

Remember our example when He walked among men? He walked among men, He did not walk with them. He took no part in their evil deeds. The best admonition we can have is to take heed in all our thoughts, words, and deeds throughout our entire life.

James tells us the tongue is dangerous and no man can tame it. But if we allow God to control it He will give us all the power we need to bridle our tongues. We put bits in horses' mouths to guide them. Great ships driven by fierce winds are turned about with a very small helm. The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth! The tongue is a fire that defileth the whole body and setteth on fire the course of nature and it is set on fire of hell. See James 3:3-6.

Is it any wonder that God wants us to take care of our tongue and bridle it, I believe it is a joy to the devil when we slip, even a little, with our tongue in reproach of the Lord. While we are in the company of non-christians just a few careless words will condemn a Christian in the eyes of the world. "I'm just as good as that church member," justifies a non-christian in his mind that he does not need Christ.

Christ held His tongue before Pilate. You and I have the same source of strength that Christ had to keep us from dishonoring God. Are you and I determined not to bring reproach on the One who shed His precious blood that we could be cleansed of our sins? He is, at this very hour, ready to be our Mediator, to sustain us, to help us overcome Satan's opposition that we might live righteously and Godly.

When we are dealing with God, there is no comparison to man. He requires us to give our bodies a living sacrifice which is our reasonable service. If we really want to spend eternity with God, we will live the way that is pleasing to Him. He can make it possible.

We sometimes speak when we ought not and at other times neglect to speak when we should. We should speak those things that will magnify the Lord. We sometimes quench the Spirit. It is easy to do. Is our conscience stirred when we fail to do that which we feel we should? David prayed that he might know how frail he was. Sometimes it is difficult to realize just how frail we are. Jesus says, "...without Me ye can do nothing." We must wait upon the Lord and take heed of what He tells us. The end of a Godly life is peace, joy, and contentment in Heaven.

The end of an ungodly life is eternal woe for the beggarly elements, for the lust of the flesh, the lust of the eyes, and the pride of

life all belong to the world.

James 4:14 says of life, "It is even a vapour, that appeareth for a little time, and then vanisheth away." We might live many years, yet it is only a short time until we vanish away. Man's lifetime amounts to nothing as compared to eternity before God. But God's Word abides forever.

David said, "And now Lord, what wait I for?" What are we waiting for? He also said, "Verily every man at his best state is altogether vanity." Someone has written, "Only one life, 'twill soon be past, only what's done for Christ will last." If we have not accepted Christ, there is the possibility of waiting too long. We may think we will accept the Lord later. But God is not going to wait when He requires our soul. If you hear His voice, harden not your heart for today is the day of salvation. What if you gain the whole world? What will you give in exchange for your soul?

Let us see to it that we love God with all our soul, all our mind, and all our heart. Let us remember He has promised to give His own an eternity in Heaven. There will be an end to the earth, but not to

eternity.

After the dead in Christ have risen, "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with theLord."1 Thess. 4:17.

That's wonderful isn't it? God has never failed. Everything He ever said has come about exactly as He said down to this very minute. May we have the desire to allow Him to help us.

-Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.

#### CHILDREN'S PAGE

## SORROW TURNED TO JOY - Luke 7:11-18

Jesus went into a city called Nain. At this time Jesus had many disciples and a large crowd of people with Him. These people were excited and happy expecting to see Jesus do some miracle; for His reputation as a great healer and teacher had gone far and wide.

As Jesus and His followers came near to the gate of the city they met another group of people who were not so happy. They were carrying the body of a young man who had died, and he was the only son of a widow. There was a large crowd of people with her, and they were weeping and wailing the loss of this young man.

When Jesus saw this poor mother who had lost her only son, He

felt sorry for her and said unto her, "Weep not."

Then Jesus came and touched the bier, and those that were carrying it stood still. A bier is a framework like a stretcher to carry a body to the grave. Then Jesus said the most wonderful words this mother had ever heard, "Young man, I say unto thee, Arise." And the young man that had been dead sat up and began to speak. I would like to know what he said, but the Bible doesn't say. Then Jesus delivered him to his mother.

What happiness, what joy was in that mother's heart! She would never be able to thank Jesus enough for giving back her only son whom she needed so much.

#### QUESTIONS:

- (1) When Jesus comes again will we be able to see Him? Rev. 1:7
- (2) Will He raise the dead to life? I Thessalonians 4:16,17

-Bro. Rudy Cover, Sonora, California

#### UNITY

The subject of unity is desirable in every walk of life. In our works it is a must, for without unity our business, or whatever we do would fail. Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Paul, in Eph. 4:3, speaks of "Endeavouring to keep the unity of the Spirit in the bond of peace." Paul knew he must have unity in the Church for the Spirit to work in the hearts and minds of the people. It is the same today, without unity in the material world we would fail. How much more do we need unity in the Church today!

With the divisions among Christians today as they are, I believe it is an offence to God. Some are teaching that it doesn't make any difference what we believe just so we are sincere, but we know that Rev. 22:18-19, makes it plain that to add to, or take away from God's Word, brings condemnation from God's Word, brings condemnation from God. I often hear people say that they just can't understand the Bible, so it is no use to read it. This is just an excuse, but perhaps

they don't see it as it is, for there are so many teachings different from what God's Word teaches that it confuses the minds of the people.

Isa. 35:8, "And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. This passage plainly states that a man (though unlearned in education, and that is what the word fool means), can understand the Word of God if he will take it just as it reads. But so many don't want to do what the Bible teaches, and they are ready to make all kind of excuses.

At this place I want to make a point, you may not agree with me, but think about it seriously. The point is this: we are not in disagreement on what the Bible says, as much as on what it doesn's say. This means there has been a lot of adding to, as much as taking away. As an example let us take the prayer veil. It plainly states in I Cor. 11:5, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head ..." This is as plain a statement as could be made; and I have never heard anyone, but what would acknowledge it. But the difference comes when they want you to believe it was just an old Hebrew custom, and it doesn't apply to us today. So you can see we are not in disagreement on what it says, but on what it doesn't say. You can carry this theory to the salutation, the Lord's supper, feet-washing, and you will get practically every command in the New Testament to appear that it is an old Hebrew custom.

We know that today, as always, men have refused to believe the Bible even though it is so plain that an unlearned man can understand the Bible if he wants to. Just take the Bible as it reads. If this was in the minds of men today, we would not need but one Church. Christ built only one Church, but man has built many, in opposition to the Word of God.

- Bro. W. E. Bashor



## THE USE AND ABUSE OF WEALTH

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

No doubt but many miseries, anguish and much weeping is brought upon individuals because of their own deeds and dealings with fellow-members of the human family. Certainly that profit, which is gained unjustly, cannot be a blessing to the one in whose care it is. As we meditate upon this practical and important subject,

it refers back to that age old question of what is wealth or riches? Perhaps the easiest answer is the use of that which comes under our control and is not definitely needed. The amount varies greatly with individuals, their attitudes and their use of the means which comes under their control. Perhaps it may vary from fifty dollars to fifty thousand dollars, depending upon the attitudes of the individual. Our opinions about what is definitely needed varies greatly also, and perhaps cannot definitely be settled in this life; but our Father in Heaven knows our need and also the "thoughts and intents of our hearts" and some day we will be called to answer unto Him.

"Honour the Lord with thy substance, and with the firstfruits of all thine increase," Prov. 3:9. Definitely the first part of our increase belongs unto the Lord. From a human standpoint, we look in the opposite direction and if we have anything left, then we may consider ways to properly use it. We should render unto the Lord of our "substance," our all, not just our abundance. Much meditation needs to be given upon "Honour the Lord," that our "substance" not be used, as we might think it should be used, but in a way and for a purpose that actually will honor our Maker. The liberal soul shall be made fat: and he that watereth shall be watered also himself, Prov. 11:25. Someone has said, "Give accordingly to the need and God will see that we have enough left for ourselves." We are definitely taught to look unto the things of others and not just upon our own longings and desires.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. The rich and poor meet together: the Lord is the maker of them all," Prov. 22:1-2. Man in general has almost forgotten the subject of a good name. Man in general has almost forgotten that the Lord is his Maker and also the One who rewards him. God has put man upon the earth that He may be glorified, not that one may attain his selfish desires.

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven," Prov. 23:5. How easily the things of this earth vanish away and we know not where. Men sacrifice their duties, their health, their satisfaction, and often their liberties; just for wealth and of

what good is it to them, when they have it?

"The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death," Prov. 21:6. What gain is there in that which is received through deceit or untruth? "Riches profit not in the day of wrath: but righteousness delivereth from death," Prov. 11:4. How many have come down to death in anguish because they spent their life in the way of riches. God's love gives us all opportunity to obey and serve Him but His wrath will not be withheld forever.

"Better is a little with righteousness than great revenues without right," Prov. 16:8. We should be careful that we are not deceived about what is right. How we need to study and meditate upon God's Word, that we may know and practice that which is righteousness.

"The sleep of a labouring man is sweet, whether he eat little or

much; but the abundance of the rich will not suffer him to sleep," Ecc. 5:12. Sleep and rest may seem very little in this life but some individuals would give much from their abundance for just a little peaceful sleep. "Better is a little with righteousness than great revenues without right," Prov. 16:8. Do we count our blessings? What are our treasures? A little rightly used will bring great reward. Our mind is given us to direct our thoughts, our deeds, and our blessings in the way which God instructed. The patriarchs of old were punished time after time because they did not use their blessings as God directed.

— Bro. Howard J. Surbey 749 W. King St.

Littlestown, Pa. 17340

## **NEWS ITEMS**

#### ENGLEWOOD, OHIO

The Lord willing, Brother Paul Hartz of the Bethel Congregation will hold a series of meetings at the Englewood Dunkard Brethren Church begining July 18 through August 1. We welcome all who can attend these services.

—Sister Della Klepinger, Cor.

#### **OBITUARY**

#### FLOETTA MAY CLEPPER

Foster daughter of Barbara Hess was born March 6,1897 in Silver Spring Township, Cumberland County, Pennsylvania, and departed this life March 19,1971, at the Seidle Memorial Hospital, Mechanicsburg, Pennsylvania, age 74 years and 13 days.

On December 18, 1915 she was united in marriage to Joseph Clepper, by the Rev. Pewter Baugh. Surviving are two sons, Merle, 901 W. Trindle Road, Mechanicsburg, Pa.; and Paul, R.D. 2, Mechanicsburg, Pa.; one daughter, Mrs. Delma Stump, 5238 E. Trindle Road, Mechanicsburg, Pa.; 11 grandchildren and 7 great-grandchildren. Three children preceded her in death.

Their entire married life was spent in Cumberland County -first, in Silver Spring Township, then in Hampden Township, and finally in Upper Allen Township, where her husband died, November 24,1961.

She was a charter member of the Dunkard Brethren Church, Mechanicsburg, Pa. Congregation. She showed a constant interest in the Church, the Sunday School, and the Prayer Meeting, being present regularly as long as health permitted. Her Christian witness was one worthy for prosterity to follow.

Funeral services were held in the Myer's Funeral Home, Mechanicsburg, Pa. March 23, 1971, by Ministers Melvin C. Roesch and Ray S. Shank. Burial was in the Longsdorff Cemetery.

Deal gently with her, Time; these many years of life Have brought more smiles with them than tears. Lay not thy hand too harshly on her now, But trace decline so slowly on her brow That (like a sunset of the Northern clime, Where twilight lingers in the summer-time, And fades at last into the silent night, Ere one may note the passing of the light). So may we pass - since 'tis the common lot -As one who, resting, sleeps and knows it not.

## DAILY DEVOTIONS FOR JULY 1971

#### ANGER AND WRATH OF THE LORD

Memory Verse, Psa. 80:4, O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thurs. 1—Psa. 78:1-39 Fri. 2—Psa. 78:40-72 Sat. 3—Psa. 79:1-13

Memory Verse, Psa. 90:11, Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. Sun. 4—Psa. 80:1-19 Mon. 5—Psa. 85:1-13 Tues. 6—Psa. 88:1-18

Wed. 7—Psa. 89:1-52 Thurs. 8—Psa. 90:1-17 Fri. 9—Psa.95:1-11 Sat. 10—Psa. 102:1-28

Memory Verse, Psa. 103:8, The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

Sun. 11—Psa. 103:1-22 Mon. 12—Psa. 106:1-48 Tues. 13—Psa. 110:1-7 Wed. 14—Psa. 145:1-21 Thurs. 15—Prov. 11:1-31 Fri. 16—Eccl. 5:1-20 Sat. 17—Isa. 1:1-31

Memory Verse, Prov. 11:4,
Riches profit not in the day
of wrath: but righteousness
delivereth from death.
Sun. 18—1sa. 5:1-30
Mon. 19—1sa. 9:1-21
Tues. 20—1sa. 10:1-34

Wed. 21—Isa. 12:1-6 Thurs. 22—Isa. 13:1-22 Fri. 23—Isa. 28:1-29 Sat. 24—Isa. 30:1-33

Memory Verse, Isa. 54:8, In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Sun. 25—Isa. 42:1-25 Mon.26—Isa. 47:1-15 Tues. 27—Isa. 48:1-22 Wed. 28—Isa. 54:1-17 Thurs. 29—Isa. 57:1-21 Fri. 30—Isa. 60:1-22 Sat. 31—Isa. 63:1-19

## SUNDAY SCHOOL LESSONS FOR JULY, 1971

July 4 — Hope: The Anchor of the Soul. Heb. 6:10-20 July 11 — Melchisedec Priesthood a Type of Christ. Heb. 7:1-13

July 18 — Christ the Great High Priest. Heb. 7:14-28

July 25 - The New Covenant. Heb. 8:1-13

Samuel Bross R.2 Lebanon, Pa. 17042

## BIBLE MONITOR

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NO. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

#### HE KEEPS THE KEY

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things to light.
He keeps the key.

Is there some door closed by the Father's hand
Which widely opened you had hoped to see?
Trust God and wait — for when He shuts the door,
He keeps the key.

Is there some earnest prayer unanswered yet,
Or answered NOT as you had thought 'twould be?
God will make clear His purpose by-and-by.
He keeps the key.

Have patience with your God, your patient God,
All wise, all knowing, no long tarrier He;
And of the door of all thy future life
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of EVERY door He keeps the key;
That He at last when just He sees 'tis best,
Will give it THEE.

- Anonymous

### THE IMPORTANCE OF CHRISTIANITY

So often, as young people embark on the Christian walk of life, the Tempter comes unto them and sorely tries them. Sometimes they begin to wonder if it is worthwhile being a Christian. Neither are older Christians immune to the suggestions of the enemy. So let us look into the matter of living the Christian life and see if it is worthwhile.

We can do no better than to see what Jesus said and did when Satan came tempting Him. From this we see that Jesus placed great importance on Christian living and of being in harmony with God.

In Matthew 4:1-11 is given the account of Jesus being tempted by Satan. Satan, in his cunning way, chose the opportune time to tempt Christ. We can be sure he will tempt us at our weakest moment. Jesus was hungry after fasting forty days and forty nights. Satan suggested that Jesus make bread of the stones which were scattered about, if He was the Son of God. We see in this a double approach. First, Jesus was naturally hungry and this would be a great temptation. Then, it seems, Satan was implying that Jesus was not the Son of God if He did not turn the stones into bread. Jesus answer was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." From this, it would seem more appropriate to be in a right relationship with God than to have a full stomach.

Again, Satan took Jesus up and set Him on a pinnacle of the temple suggesting He cast Himself down if He was the Son of God. Perhaps he hoped Jesus would destroy Himself. Just because God has promised to keep us does not give us liberty to thrust ourselves into danger. Then we know of the unquenchable thirst of pleasure-seekers for excitement. Is it possible that Satan thought that Jesus would desire and gain the applause of wordly men in such a daring deed? Jesus answered, "It is written again, Thou shalt not tempt

the Lord thy God."

The third temptation was that of taking Jesus up into a high mountain and showing Him all the kingdoms of the world and the glory of them, then promising them to Jesus if He would fall down and worship Satan. Jesus came to rule in the hearts of men but this came about through His death. Perhaps this temptation was designed to cause Jesus to waiver in His purpose, for He knew He was to go the way of the cross. If He could have dominion over the kingdoms of the world by falling down and worshipping Satan, why give His life for the sins of Men? "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

In whatever way Satan seeks to temp us, we may be sure he will appear in a way that seems desireable. That way will be through the lust of the flesh, the lust of the eyes, or the pride of life. We would do better to be in a right relationship with God than to have the approval of men or to have dominion over a kingdom or even a single

person.

By way of illustrating the importance of being a Christian, Jesus said, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched ... And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched ... And if thine eye offend thee, pluck it out: it is better for thee to enter the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched," Mark 9:43, 45, 47, 48.

I don't believe we have to lose these organs of the body to be Christians. I believe Jesus was emphasizing the importance of a right relationship with God. Certainly it is more important to be a Christian than to have two eyes two hands or two feet and be lost.

As Jesus and His disciples crossed over into the country of the Gadarenes, He saw there a man possessed of many devils. They begged Jesus that He would not command them to go out into the deep, but that He would permit them to enter into a herd of many swine. As they entered into the swine, the herd ran violently down a steep place into the lake and were drowned. Even though the herd was large, Jesus knew a soul was at stake and that soul was worth far more than the herd of swine. The man wanted to remain with Jesus, but Jesus sent him away, saying, "Return unto thine own house

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and shew what great things God hath done unto thee," Luke 8:39. He was so grateful that he told throughout the city what Jesus had done, resulting in the peoples' hearty acceptance of Jesus when He returned.

Perhaps the most direct teaching of Jesus concerning a right relationship with God is found in Matthew 16:26. "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Of what benefit are houses and lands or gold and silver if I lose my soul in obtaining them? The greatest blessing we can have in this life is to know God as our Father and to have that peace that passes all understanding.

## WISDOM FROM ABOVE

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"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding (insight), Proverbs 9:10.

According to Psalm 14:1, only the fool says God does not exist.

The wise man gives God his rightful place in every realm creation, history, and destiny - and recognizes Him as soverign over

individuals and over nature.

Such wisdom, coming as it does from a reverential fear of and trust in God produces peace, joy, and hope, independent of outward circumstances. It is the preventive for the situation our Lord describes as "men's hearts failing them for fear" and with foreboding of what is coming on the world. See Luke 21:26.

We should pray for and foster in our hearts and minds a concept of God that reaches forward to a joyous and unending life with Him. The eternal sovereignty of God, once it is grasped, lifts our hearts and enlightens our minds; we then envision the reality of His love, glory, and power. We are then on the way to being wise - as God counts

wisdom.

When we are able to say with the Psalmist, "For I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Psalm 135:5, 6), we find that life comes into clear focus. Doubt vanishes when we realize that "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Proverbs 3:19). He is the same Lord who came to redeem us from our sins.

Christians lose much joy in life by failing to recognize that the God of creation is also the God of history. As such He is sovereign also in love and in judgment. We have nothing to fear, for the wrath of a holy God against sin has been borne in the person of His Son.

On one hand there is redeeming love. On the other there is

consuming judgment. The Prophet Isaiah speaks of the latter: "And I will punish the world for their evil, and the wicked for their iniquity! and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isaiah 13:11).

The Prophet Jeremiah, too, had a vision of the God of history. He wrote: Jeremiah 27:4b, 5, "Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."

Writing of Israel's apostasy and sinfulness, the Apostle says, I Corinthians 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the

ends of the world are come."

The wisdom God gives to those who fear Him puts Him on the throne in every area of His universe - in creation, in history, and also in destiny. He who brought the world into existence will surely control the course of events to the end. Today we see the rage and turmult of men and nations. Has God been dethroned? Has He abdicated? Has He lost control of events? Far from it!

Man's greatest folly is to lift himself, the creature above the Creator. That many deny or ignore God only adds to their guilt. Only by the wisdom God gives, can men see beyond the horizon and

into eternity.

The wisdom of this world enables man to discover the facts of the universe, but only the wisdom that is from above can bring us to know the eternal SOURCE of all things. To know Him is life eternal.

The fear of the Lord, which is the beginning of wisdom, is God's gift to the humble. A childlike attitude of mind is the gateway to

God's grace.

The humble heart knows its need. It comes to see itself in the light of God's holiness, and to admit with the Prophet Jeremiah, "The heart is deceitful above all things, and despirately wicked: who can know it" (Jeremiah 17:9)? Such humility recognises that before Him no creature is hidden, but all are open and laid bare to the eyes with whom we have to do (See Hebrews 4:13).

The writer of the book of Proverbs admonishes, "Therefore get wisdom: and with all thy getting, get understanding" (Proverbs 4.7). Is not the lack of such insight the cause of much of the chaotic thinking

and living today?

The frustrations, uncertainty, and fear we see on every hand can be exchanged for peace, certainty, and perfect assurance, if we appropriate the wisdom God yearns to give. This is the Christians privilege and at the same time his opportunity. All about us are people who are educated, perhaps, but who lack true wisdom because there is no fear of God in their hearts.

- Bro. Ray S. Shank 117 Beaver St., Box 263 Dillsburg, Pa. 17019

## CHRIST MAKES A DIFFERENCE IN THE HOME

A man was asked one time if a certain acquaintance of his was a Christian. He replied, "I don't know. I have never seen him at home."

The home is the testing and proving ground of a person's religious profession. He may put on a good front at the shop, at school, at home; but he's himself at home. Here, so to speak, he "lets his hair down." The members of one's family are in the best position to evaluate the depth and degree of his Christian experience. A person does not normally camouflage his real self in the home environment as he might do in public life.

The home was the first institution which God made. He saw the incompleteness of Adam and so provided Eve as his helpmate. They complemented each other. And that is the way it ought to be. The home is still the basic unit of our society. As the home goes, so goes

our nation.

Paul writes of the church as being the "household of faith." I like to think of the families of the church as being little households of faith. There is nothing more beautiful than a Christian family in which parents love God and each other and children feel surrounded by security and affection.

The best man and the maid or matron of honor usually sign as witnesses the wedding certificate which the minister gives the newlyweds indicating that they have the marriage vows. But another witness is always there: He is the Lord. Even as He graced the wedding of a young couple in Cana of Galilee by His presence, so He graces each marriage that is consummated today. He wants to

bless the home initially and continually.

But it often happens that the starry-eyed couple who came to the minister to be married return later to confide and confess that all has not gone well. The report that we commonly hear is that one out of three marriages end in divorce. It would be safe to say that another one-third are not very happy marriages. All this seems to indicate that marriage is a risky business, that the odds are against a happy matrimony. However, I doubt if these odds will keep couples from

saying, "I do," for they feel they can beat the odds.

I am grateful that I was raised in a Christian home. My parents loved God and each other. We didn't have much of this world's goods, but we were rich in the love of God. One of our family jokes is that the Millers were so impoverished that the poor people called us poor; but it was a good sight and a good feeling when the Miller family went to worship — all thirteen of them, including ten boys and a girl.

My parents had what they called a family altar. It wasn't an altar of stone or of wood. It wasn't a place; it was a practice. I remember how we used to read the Bible and pray. (I liked to read from the Psalms because most of them were short.) Then we would get down on our knees for prayer. I must confess that Dad preached a bit in his prayers, but we knew he loved us, and that was vitally important.

We always returned thanks to God at the table. It's a mystery to me how Mother ever managed to cook for that crowd. Sometimes we didn't have much variety. We usually had enough, but leftovers were rather skimpy. We ate a lot of greens, potatoes, beans, wild game, corn, and cornbread. But for whatever we had, we gave thanks to God.

My parents set a good example of conduct in the home. They never used tobacco and would not allow it to be used around the place. I can remember one of our neighbors getting a bit upset because my Father told him he would rather he didn't smoke in the presence of his boys when he was on the Miller property. My parents believed in having a good time and they provided clean fun for us. They did not allow playing cards around the house; dances and movies were on the forbidden list. Our parents were strict with the children, but I believe it is better to be a bit strict with children than to be too liberal with them. Love and understanding are what they want and need the most.

Paul wrote to Philemon about "the church in thy house." A home can be a church, a household of faith, the dwelling place of God.

The American home is in great and grave danger. The divorce rate continues to rise like the incoming tide from an ocean. Not long ago I attended a seminar for ministers at a local hospital. of the obstetrics department told us that at this particular hospital 13 percent of the children were born out of wedlock, and that seven out of ten of first babies delivered there were conceived out of wedlock. I could hardly believe that the ratio of first babies conceived before marriage or without marriage was this high, but I was assured that this was true. I knew that an increasing number of young people were coming to my office requesting to be married because the girl was pregnant or knew she might be pregnant. But lamentation and condemnation do not solve the problem. The church and the home must lay the best foundation it can for the youth.

#### A Word to the Men

The Apostle Paul wrote to the men of the church at Ephesus, "Let every one of you in particular so love his wife even as himself" (5:33). Obedience to this injunction would prevent many problems in the home and solve many more. It's so simple. A man should love his wife as he does himself. This formula really needs little amplification.

A man ought to love his family, provide for them as he is able, and set a good Christian example before them. What wife would ever want to divorce a husband like that? I can still see my Mother as she stood by the front door giving Dad a big kiss as he went to work in the underground coal mines of western Kentucky. Then she would say, "I'll be praying for you today." When a man is sent off to work like that, he will be anxious to get home when the day's work is done.

The Bible speaks of the man as being "the head of the house," and that is exactly the way it should be. He should assume this role and the wife should encourage him to do so. He is not to be a tyrant, a dictator, but rather a protector and a provider. He is to be the head

of the home "as Christ is the head of the church."

Men should face up to the fact that God in his wisdom intended them to be religious and spiritual heads of the house as well as in other aspects. The children and mother ought to be able to look to him for counsel, prayer, and example. Men should take the family to Sunday school and public worship and not leave the religious responsibilities to the mother. He should set an example in the stewardship of money, of possessions, and of abilities. Almost invariably when parents set an example in tithing and teach the children this practice, the children continue it when they become adults. If parents do not tithe, it will be an exception if the children tithe.

The father is to be the guardian of the family's spiritual and physical welfare. Neglect will ruin almost anything. Your home and your family will depreciate if neglected. Happy homes aren't built accidentally or incidentally: they are constructed deliberately,

and the father has the prim responsibility for this.

A Word to the Women

Taking her place beside the husband, to give meaning to the home, is the wife. As he has his place to fill, so she has her place to fill. And the home is not the institution God intended it to be unless both the husband and the wife work faithfully together.

In modern times the role of many in the home is different than it used to be. More of them than ever are employed outside the home. They feel they must work in order to keep the bills paid. With the emergence of the women's liberation movement it is likely that wives and mothers will be spending an increasing amount of time away from the home. Times and things have changed I know, but neglected homes still tend to increase the number of broken and unhappy homes.

To me motherhood and womanhood are two sacred words. I cannot have a great deal of respect for the person who has little respect for women. And yet I also know that women need to earn the respect that they desire to have. We need women of principle, integrity, cleanliness, industry, purity. If they are blessed with beauty, that is all the better, and most of them are.

What a privilege a mother has in helping to mold the lives of her children and making glad the heart of her husband! Certainly a child has a greater chance of growing up to honor God if mother reads and obeys the Bible and frequents the house of God. Paul reminded Timothy of the genuine faith which dwelt in his grandmother, Lois, and then in his mother Eunice. Faith was transmitted to Timothy by his mother, and then embraced as his very own. That is the way it should be.

#### A Word to the Children

A graduating class was being congratulated on how much they had learned. They were asked if they had quit learning now. They insisted that they would always be learning. "Go home, then," they were told, "and listen to your parents, for they have had twenty-five years' head start on you."

The Bible says, "Children, obey your parents in the Lord: for this is right" (Eph. 6:1). It was right in the first century when Paul wrote those words, and it is still right today. What a change would come to our homes and communities if children were obedient to their parents and if parents gave guidance "in the Lord." Parents should be worthy of honor, and children should so honor them.

Let no child become deliquent because he thinks he is old enough to do what he sees his father or mother doing. If the parents never read the Bible, we can expect the same of the children. If the parents never attend the services of the church or attend only spasmodically, the children will follow. If the parents quarrel and fight, they surely will not lead the children to know God. If the parents practice bad habits and attend questionable places, we can expect the children to do the same.

How awful, how dreadful, it would be to have a child say in the Day of Judgment, "You failed to show me the way of salvation and Christian living. I followed after you. When I needed you most, you let me down. I'm lost! I'm lost!" How blessed, how wonderful, it would be to have a son or a daughter to say in the Day of Judgment, "You led me in the right way. I followed your teaching, your example, your God. When I needed you most, you were right there. I'm forever saved. I'm home at last. Heaven is mine!"

A happy home is indeed a bit of heaven on earth — father, mother and children loving and enjoying each other. This is God's will. Christ makes a difference in the home.

- Milburn H. Miller in Vital Christianity

#### LIFE IN THE SPIRIT

It is a serious thing to be under the influence of the Holy Spirit. He is never "casual" in His dealings — the pressures He puts upon us we dare not ignore. Things will not only happen to us; we will be part of the happening.

Life in the Spirit is not convenient. God does not time things according to our plans, but His. We will often be involved in inconveniences that cut across our timetables, our natural inclinations, our

self-preserving egos.

It is the life of the second mile. Extremely time-consuming. But all of the plan of salvation was inconvenient. It was not convenient for God to love so deeply that He gave His only Son. Nor was it convenient for a young Man to die on a wooden cross one spring day long ago! But where true love is involved, inconveniences are ignored.

The fruit of the Spirit is love. It is the "simple passport" into the hearts of men around the world. Henry Drummond says, "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your character ... that is the universal language. It is the man who is the missionary; it is not

his words. His character is the message.

God sent His Son that our hearts might be flooded with the love of God through the power of the Spirit. I see in my mind's eye the irrigation ditches in India when the farmer would open each gate, one after the other, and allow the waters to flood the field. The Holy Spirit wants to lift the gates and let the love of God be shed abroad in our hearts!

The Source of love is God; the course of it is from God through

us to others: the force of such love is life-giving and eternal.

Break through my nature, mighty, heavenly Love; Clear every avenue of thought and brain. Flood my affections, purify my will, Let nothing but Thine own pure life remain.

E. M. Grimes



## FEAR NOT LITTLE FLOCK

South Fulton Sermon by Bro. Paul Blocher

In Luke 12:22-32, our Lord is teaching us not to be overly anxious about food and raiment. He feeds the birds and adorns the lillies. If God is thoughtful of His creatures, shall He not be even more

thoughtful of us?

You who have a living soul seek God and His kingdom and all these things shall be added. Seek the Lord first and let Him supply what we are in need of. God is the refuge of the Church and His flock.

What wonderful words, "fear not!" God gave courage to many in the Old Testament who had fearful times. In our day we need to take courage when it is common to disregard God and things pertaining to holiness. It is timely to consider that "... It is your Father's good

pleasure to give you the kingdom," verse 32.

We are told who to fear, not those who kill only the body, but the great God who has power to cast into Hell. We are thinking of Abraham and his obedience when Isaac was spared. God gives comfort to those who obey. In Gen. 26:24, He says to Isaac, "I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."

God told Elijah to go to Zarephath, during the great drought, where a widow was to sustain him. The woman had only enough oil and meal for one more meal, then she and her son would die. Elijah said to her "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son." It was a test of the widow's faith She obeyed and the oil and meal lasted until the end of the famine.

There is a time when there is strength in weakness. Isa. 41:10, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Be not dismayed with problems, look unto Him who sustains you through fiery trials.

In the book of Daniel, we see three men in the fiery furnace. They came out safely, without even the smell of fire on their clothes. God was with them. Again, we see Daniel in the lion's den, not for wrong that he did, but by the decree of the king who was influenced by men who hated Daniel. No harm came to him because God was with him and he had no fear.

The fiery trials are to test us. We are not to think it strange when these things happen unto us. See I Peter 4:12. Surely we should not fear when Christ, our example is with us.

Fear not little flock. Jesus spoke of a strait gate and a narrow way. He said few find it for the path is narrow. If only a few find the gate, enter it and travel the narrow path, even fewer will attain eternal life, because the Bible says there will be a falling away.

Jesus is the good Shepherd, His people will hear His voice and follow and obey Him. Are we easily managed, do we obey readily? Can He guide us with His eye? Are we as a child which will obey after one look from a parent? Or, on the other hand, are we like a

sheep that is attacked, giving up after a few struggles of discouragement?

When the Lord was here He taught His disciples that He would rise the third day, but they couldn't comprehend it. John 17 records the wonderful prayer and great concern He had for His disciples when they would be scattered as sheep without a shepherd. They depended on Him while He was with them.

Christ's prayer was, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:15. Like Him, they would stand in need of encouragement, but still they had a work to do — to show the light of Christ to a dark world.

Jesus prayed for us in our day. "Neither pray I for these alone, but for them also which shall believe on me through their word," John 17:20. We sometimes hear the request, "Pray for me." It is a great privilege to pray for one another. How much more wonderful to know that One so great and high and holy prayed for us! It is His good pleasure to give us the Kingdom. The good gifts parents give us are not to be compared to the great gifts from God. God gives us gifts because we have need for them, not just because we want them.

Eight souls in the time of Noah were spared, four in Gomorrah, because they heeded God's voice. Others mocked and perished. We see God's displeasure in the flood and fire. We see His favor to the twelve souls. To get into God's favor, we must be born again, John 3:3, to receive the Kingdom. We must put off the old and put on the new to become an heir to God.

We must return good for evil. Our mind has to be changed if we are to enter Heaven. Sinful desires and pleasures and wordly amusements must be rejected. The new man will praise God as the former way of life is put aside. Carnal nature in man has only eternal banishment.

We are to persevere to the end. In Luke 9:62, Jesus tells us after we start on the Christian life we must not give up. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." To plow a furrow in the field one has a mark, a goal to reach. If we look back we cannot plow a straight furrow. God's Word is true. He punished for sin in the past, He will punish for sins now, unless we repent.

Acts 14:22 exhorts to "... continue in the faith and that we must through much tribulation enter into the kingdom of God." We must walk in the path in which He walked, be rejected and be acquainted with grief, and share His sorrow to live forever with Him. If we deny Him, He will deny us. If we will receive Him, He will receive us.

James 2:5, "... Hath not God chosen the poor of this world rich

in faith, and heirs of the kingdom which he hath promised to them that love him?" If Christ had not died we would have no hope. If we love Him we keep His commandments. Many will be disappointed who thought they did the will of God, but lived carelessly. How we live toward one another is going to determine how we meet God, whether with fear or with joy.

"For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in," Matt. 25:35. When was the last time we did any of these, visit the sick and those in prison? Jesus said, "... Inasmuch as ye have done it unto one of the least of these my bretheren, ye have done it unto me." Get into

favor with God by being a servant to others in Christ's name.

Those who went through life and didn't do anything for Christ will say, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or in prison, and did not minister unto thee?" But Jesus will say to them, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels."

Let us live a life of service, support and strengthen the hands of one another. Let us pray to God to increase our courage and faith.

We have a responsibility to continue and we must not give up.

- Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois

## THE LESSONS OF SUFFERING

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"Though He were a Son, yet learned he obedience by the things which he suffered." Hebrews 5:8.

When a grain of sand gets under the shell of an oyster and causes pain, the result is the creation of a pearl. Often the pain and suffering in human life result in a pearl of Christlike character. Christ helps us to transform that which causes irritation and pain into pearls.

Suffering teaches us to be more sympathetic and understanding of others. We do not know the meaning of pain until we have experienced it. All suffering broadens and deepens if we allow it.

Patience and humility are also taught by suffering.

An eagle has the ability to set its wings so that a storm which might cause it to be dashed to earth causes it to climb to heights above the storm. Our heavenly Father gives us the ability to set the wings of our soul so that when a storm of suffering strikes us we climb to new heights toward God. The storm drives us upward instead of down to defeat.

Selected

#### CHILDREN'S PAGE

## THE MASTER OF WIND AND SEA - Mark 4:35-41

One day as Jesus was teaching the people by the Sea of Galilee there were so many people that He sat in a boat a little way out in the water close to the shore. As evening drew near He said to His disciples, "Let's go over to the other side of the lake." The disciples then sent the people away because Jesus needed to rest. Tired out, Jesus lay down in the back of the boat with His head on a pillow and was soon fast asleep.

It was a beautiful evening and other boats were going across the lake, too — no doubt filled with people who wanted to follow Jesus wherever He might go. The sun went down, the stars came out, and a gentle breeze filled the sails, carrying all the boats toward the land

of the Gadarenes.

Suddenly, the weather changed, even as it does on Galilee today. A storm swept down the mountains turning the peaceful lake into a wild and dangerous sea. Lightning flashed. Thunder roared. The wind became a hurricane making great waves that swept over the boats filling them with water. So hard was the storm that even Peter, James, John and the other disciples were frightened, and they had fished in the lake since they were boys. This was the worst storm they had ever seen. They felt sure the boat would sink.

Then they remembered Jesus — Jesus who could do anything! He was still asleep; the terrific storm had not even wakened Him!

The disciples didn't want to disturb the Master, but as the water rose higher in the boat and all hope was gone, they felt they could stand it no longer. Shouting above the noise of the gale, one of them said, "Master, don't you care that we perish?"

Jesus stood up in the water that was splashing in the boat. Looking around at the dark and angry sky and fearful waves, He said to the sea, "Peace, be still." Suddenly there was a great calm and the wind stopped blowing. And Jesus said unto His disciples, "Why are you so fearful? How is it that you have no faith?"

And the disciples were very much afraid and said one to another, "What manner of man is this, that even the wind and the sea obey

Him?"

What a wonderful Saviour we have! Don't you think so?

Bro. Rudy Cover, Sonora, California

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## GOD'S VERSION AND MAN'S

Man calls sin an error; God calls it enmity.

Man calls sin fascination; God calls it fatality.

Man calls sin infirmity; God calls it iniquity.

Man calls sin luxury; God calls it leprosy.

Man calls sin a liberty; God calls it lawlessness.

Man calls sin a trifle; God calls it a tragedy.

Man calls it a mistake; God calls it madness.

Man calls sin a weakness; God calls it willfulness.

- Selected by Bro. Franklin Pierce



## **NEWS ITEMS**

BRYAN, OHIO

The Lord willing, the Pleasant Ridge Congregation plans to hold our Revival Meetings August 15 through August 29, 1971, with Elder Harley Rush as Evangelist.

Our Harvest Meeting will be October 10, with Brother Robert Carpenter as speaker. Lovefeast services will be November 13 & 14. We invite all to come and enjoy these services with us.

Sister Ruth Kleinhen, Cor.

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#### SWEITZER - BLOCHER

Sister Grace Arlene Sweitzer, daughter of Brother and Sister Clifton N. Sweitzer, Route 3, Red Lion, Pennsylvania and Brother Dale Edwin Blocher, son of Elder and Sister Paul D. Blocher, Route 1, Union, Ohio, were united in marriage on April 24, 1971, at the Shrewsbury Dunkard Brethren Church, Shrewsbury, Pennsylvania. Elder Paul D. Blocher performed the ceremony after a message from Brother Paul A. Hartz, Jr. They are making their home at Crestview Acres, Route 2, Red Lion, Pennsylvania 17356.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

# AS THOU GOEST, STEP BY STEP, I WILL OPEN UP THE WAY BEFORE THEE

Child of My love, fear not the unknown tomorrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest — then go forward boldly, One step is far enough for faith to see; Take that, and thy next duty shall be told thee, For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee, Having My promise, needing nothing more, Than just to know, where'er the future find thee, In all thy journeying I go before.

Author Unknown

## APPROVAL OF GOD AND RESPECT OF MEN

"This their way is their folly: yet their posterity approve their

sayings," Psalm 49:13.

The context in which this verse is found speaks of those who trust in their wealth and boast of their riches. Their desire is that their houses shall continue forever and they even call their lands after their own names. See Psalm 49:11. This is with the desire that their

names may be perpetuated after they are gone.

The Psalmist points out that this is their folly. Indeed, it is folly when our innermost thoughts are on the things of this world. Our innermost thoughts are the thoughts of the heart, the thoughts upon which our minds dwell. It would appear, considering the perilous times in which we are living, that our inner thoughts should be turned toward Heaven and Heavenly things. Yet our Scripture text says their descendants approve of those things. The Psalmist also says, "Men will praise thee when thou doest well to thyself." Is it not the same today?

I believe there is a difference in meaning between the words "approve" and "respect". To approve means to agree with. To respect is to accept or have regard to. By woy of illustration, men may not approve of our plain attire but if our lives agree with our

profession we likely have their respect.

Now it is pleasant when we may have both the approval and respect of our fellow men. But herein lies a snare of Satan. In the desire to have the approval of men we may be tempted to do that

which will not meet the approval of God.

Lot met man's approval at one time for in Genesis 19:1, we read that he sat in the gate of Sodom, indicating that he was a magistrate or a person of some importance. As the angels came into his house the men of the city made most wicked demands. Lot pleaded with them, calling them brethren, that they "do not so wickedly". In so

doing he lost both their approval and respect.

Then, if we are not careful, we are likely to approve ourselves by comparing ourselves with others. As we look at others, with a beam in our eye, we may be inclined to feel that we are pretty good. But the Bible says, "But they measure themselves by themselves, and comparing themselves among themselves are not wise." Again, "For not he that commendeth himself is approved, but whom the Lord commendeth." II Cor. 10:12,18.

One of the major manufacturing companies has a label bearing the words, "Mark of Excellence" on the parts boxes and even on some parts. This, of course, is to create a feeling of confidence and to suggest the thought of reliability in the customer's mind. Certainly, if a product isn't reliable, it doesn't merit the customer's approval.

Job carried the "Mark of Excellence" upon his life. "And the Lord said unto Satan, Hast thou considered my servant Job, that there

is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Job 1:8. Job desired to have God's stamp of approval more than the respect of his friends.

May it not be our desire to perpetuate a name for ourselves here in this world but rather that we may have God's stamp of approval upon our lives and that our names are written in the Lamb's Book of Life

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. - II Cor. 12:10

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To reach the port of Heaven we must sail sometimes with the wind and sometimes against it. But we must sail, and not drift nor lie at anchor.

The church must preach or perish, teach or tarnish, evangelize or fossilize, send or end.

#### THE BIBLE MONITOR

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#### IS IT SIN TO SMOKE?

Tobacco is a filthy weed, From the Devil does proceed; Stains your fingers; Burns your clothes; Makes a chimney of your nose!

This question has been asked often, even by sincere born again people. We must go to the Word of God to find the answer. First, what good is the use of tobacco? I John 2:16 says, "For all that is in the world, the lust of flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." If the use of tobacco fits into this category, then it is sin.

Then, is it done in faith in God? Romans 14:23 tells us, "And he that doubteth is damned if he eat, because he eateth not of faith:

for whatsoever is not of faith is sin."

Does it tend to please others? I read about a man who rode on a plane from New York to Miami, and almost there he turned to a lady next to him and said, "I have been chewing gum for ten minutes, would you like to chew it for awhile?" When she was indignant about it he said, "I have been inhaling your second-hand smoke for two hours, I thought perhaps you would like to chew my gum." This man was not pleased with her smoke. The Bible says, "Follow peace with all men."

Does tobacco attend to holiness? Hebrews 12:14 says, "Follow peace with all men, and holiness, without which no man shall see

the Lord."

Smokers usually admit that they cannot easily break the habit. Romans 6:16 says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" If we obey the smoking habit, we cannot obey God.

Does smoking tend to keep your body pure and holy? Doctors claim that tobacco defiles the body and causes sickness and even premature death. I Cor. 3:17 says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which

temple ye are."

Do you smoke for pleasure? I Tim. 5:6, "But she that liveth in pleasure is dead while she liveth." James 4:3, "Ye ask, and receive not, because ye ask amiss, that ye may consume it unto your lusts."

Statistics claim that Americans spend ten billion dollars a year on their tobacco habit. Wonder how much of it comes from church people who claim to be Christians. Don't you think giving it toward the salvation of souls would please God more than spending it on your pleasure and detriment?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:17) God can give you victory over it, if you give your heart and life to Him. I Cor. 15:57 says, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

- Lars Nordskog, selected by Sis. Martha I. Hartman

### AN INTELLIGENT DECISION

I often hear the statement, "I want my children to make their own decision about God and the Church." Your child will, in any case, make his own decision. But, may I ask, a decision based upon what?

In every other area we insist upon giving our children the best guidance available. We do not turn over the keys of a fast automobile to a young person without first knowing that he has been properly instructed about the operation of the machine and has a knowledge of the laws which must be obeyed. But he will make his own decision in regard to how he will drive.

We do not want our child to make any decision about a vocation without proper counsel and a degree of understanding of what is involved in the profession of his choice. Yet he will make his own

decision.

Why is it that we can so blithely say, "I want my children to make their own decision," as if by this one statement we can wash our hands of all personal responsibility? Could it be because we do not wish to face ourselves and our neglect?

This is the time to act. Take your children with you to church this Sunday. Worship as a family regularly and see that your child-

ren have the light they need to make an intelligent decision.

- Gene Welch in Herald of Holiness

## A SECOND LOOK AT SIN

The Bible is God's revealed truth for mankind. It is in the Word of God that truth is revealed in depth as we seek to know God's plan and purpose in the world. The Bible reveals the beginning of all things and the ending of all things. It reveals the love of God for mankind and also the wrath of God against man's sin. And yet in all of its portrayal of sin and the effects of sin this truth has not always penetrated the heart of man.

Could it be that the English language does not contain enough descriptive adjectives to adequately describe sin? One could say

that sin is ugly and universal, it is deceptive, it is harsh and hateful, it is carnal and cruel. But when one's vocabulary had been exhausted

many would still not really know the awfulness of sin.

Sin always appears attractive at the first glance. It is advertised by the brightest lights, the sparkling midway of sin. It is accompanied by the sweetest music, the siren sensual sound of sin. It is advertised in the most appealing words, the winsomeness of worldliness. Because of this, sin has become a "life-style" for many people and they are limited in spiritual understanding. Is it not true that for many people the first untruth is not too difficult to tell, the first foul word falls rather easily from our lips, the first evil thought does not disturb our conscience greatly? Sin is much easier to get into than to get out of. We witness this in our everyday lives as persons caught up in the quicksand of sin blame God for letting temptation confront them.

Two types of sin are clearly mentioned in the New Testament. In I John 3:4, we read: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Herein is noted the sin of commission — willfuly and intentionally man violates the will of God. In open rebellion he flaunts the faith committed unto the people of God, openly committing sins against the Lord. But the breaking of the law does not appear too bad because many people

do not accept the Word of God as the law for living today.

The most prevelent type of sin among church people is the sin of omission. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). How easy it is for most of us to simply omit doing, or fail to do what we know God wants us to do. Here again one may see that sin easily becomes the accepted pattern of living. Rather than obey God's plan for purposeful living, we just

omit fulfilling his requirements.

But the Word leaves no room for some to justify themselves, for "all unrighteousness" is sin. That which willfully violates the will of God is wrong! It is not only an act but an attitude, not only an action but a reaction. It is the "self" against the Saviour and God's plan for life. Someone has said: "Men say sin is an accident, while God says it is a deliberate act. Men say sin is a blunder; God says it is blindness. Men say sin is by chance; God says it is by choice. Men say sin is an infirmity; God says it is iniquity. Men say sin is weakness, but God says it is willfulness."

And yet in spite of all the gospel that has been taught and preached, man still fails to see the awfulness of sin. Perhaps if we would take a second look at sin we might sense the awful truth regarding its effect upon mankind. Man's failure to take a second look often produces heartbreak and tragedy. The world was shocked when modern medicine began to take a second look at one of the tranquilizers known as thalidomide. Marketed first in Germany, then throughout the world, the drug brought release from tension, made possible sleep, was not habit forming, and an overdose could not kill.

It appeared at first as one of the finest drugs of its kind. Then "quietly, ominously, came a trickle of seemingly unrelated causes of deformity in newborn babies." Doctors and scientists watched as this increased, and then they took a second look at the effects of the drug. The second look revealed that although the drug produced relaxation and poise in the beginning, the end result was heartbreak

and tragedy.

What a picture of the effects of sin in the lives of many people! That sin which appeared so innocent and legitimate in the initial experience has now produced a life that is malformed by its effects. Still many well-meaning, moral persons, even church related persons are not willing to take a second look at sin. As youth, we ignore the voice of God that warns us as we live for the present, never taking the long look at life. As adults, we hear only what we want to hear, seemingly rejecting the Bible teaching that the "wages of sin is death" (Rom. 6:23). Do we think that in our enlightened, socially sophisticated age we are impervious to the effects of sin? James in a very pratical way writes about the effect of sin in every age. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15). The effect of sin will not go away just because we ignore them. We will live with the results of heartache and remorse that come from spiritual separation from God.

#### Sin in the Scriptures

Sin had its beginning as we know it in the Genesis account of creation. Adam and Eve — God's first created beings — were given the freedom to enjoy the garden but "of the tree of the knowledge of good and evil" they were forbidden to eat. To violate the command of God would bring death upon them (Gen. 2:16-17). Evil, in the form of a serpent, came to tempt Adam and Eve, assuring them that they would not die if they disobeyed God. Being tempted through their desires they failed to recognize that these can be enormously attractive as revealed in the Epistle of James.

One could also consider the scriptural account of David. Here was one whom the Bible says was a "man after God's own heart" (I Sam. 13:14). The depth of his spiritual devotions are revealed in the writings attributed to him in the Psalms. But when the temptation of sin came into his life, sin was enormously attractive. Beholding the beauty of Bathsheba, David was so blind that he could not see beyond his immediate desire to the ultimate result. Yielding to temptation, David sent Uriah to his death on the field of battle. Only then did sin begin to reveal itself. Other sins followed in their order.

The Bible always gives the big picture; the effects of sin are not pretty but they do warn us of the results of rebellion against the immutable principles of God's Word.

#### Sin in History

One does not have to isolate the truth about sin to the confines of the Bible. Let the open-minded person consider also the inevitable facts of history. Here one discovers that many great nations began with a faith in a Divine Being. They were weak and acknowledged their dependence upon a Power outside themselves. In the formation of this great nation the thirteen colonies had little strength in themselves. One cannot read "this nation under God . . ." or "all men are created free and equal, that they are endowed by their Creator . . ." without sensing that in its beginning this was a God-fearing nation. However, history also teaches us that as a nation grows, gaining strength economically and militarily, faith in God begins to diminish; the moral fiber of the nation deteriorates until the attractiveness of sin becomes the controlling factor of the commonwealth.

One has only to read the writings of Arnold J. Toynbee to capture an insight into the erosion that takes place in a nation when the tides of sinfulness sweep across the pages of history. Edward Gibbons in his History of the Decline and Fall of the Roman Empire clearly portrays what happens when a people fail to take a second look at sin in the history of nations. Who would have dreamed that Rome in all of her pomp and glory would ever diminish as a world power? But in the background look Edward Gibbons gave four reasons for the ruin of Rome. Note the impact of them as they speak to our day.

1. The rapid increase of divorce; the undermining of the dignity

and the sanctity of the home, which is the basis of society.

2. Higher and higher taxes and spending of the public money for free bread and circuses for the people.

3. The mad craze for pleasure; sports becoming every year more

brutal and more exciting.

4. The decay of religion, faith fading into mere form, losing touch

with life and becoming impotent to guide the people.

Had they taken a second look at sin in that day they could have recognized that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Can we read the handwriting of history on the walls of our world? Can we ignore the reality that as a nation we too are seeing the undermining of the homelife of America through the constant increase of divorce and infidelity? Is it possible that we can close our eyes to our mad craze for pleasure? The increase in pornographic literature, the eroticism of the films, the seductiveness of the dance, the liquor and drug traffic all point to the fact that we have forgotten God in the conduct of life. One has only to look at the decay of Christian faith in our land to sense that religion in America has become impotent in giving direction for life. The wars of the world, the social sores of society, and the pollution problem are only outward evidences of the effects of sin in our history. Let us take a second look at sin and return to God before the sand in the hourglass of history bring His inevitable judgment upon our sinfulness.

What does a second look at sin reveal about the way we are living today? It is quite obvious that the people who ignore the sense of stewardship about preserving the world in which we live lose not only what they have, but they will perish with it. For years God has tried to tell us this about His world, but only now as scientists and ecologists tell us do we become alarmed and seek a crash program to preserve the world. A rising tide of violence and crime makes us acknowledge that something is wrong with our society, but God has always said "thou shalt not kill" and "thou shalt not commit adultery". One is a commandment against the destruction of one's life, the other against the violation of one's own personhood. Take a real honest look at the man who makes materialism things his god. In every congregation there is his likeness, someone who just had to make it while he could. It may have been even a preacher caught up in the money-making ventures of the world, who only too late realized that "no man can serve God and mammon". When material things become one's first love, he needs to look at the inevitable result of losing sensitivity to spiritual things, loyalty to the work of the church, and communion with God.

Consider the case of the independent, self-willed, self-made adult who sees no need of God or the church. Called to the hospital one Sunday afternoon, I found a man at the point of death. He wanted the church to do something to help him. For over forty years he had known about the church and the message of redemption. But during that time he thought he did not need either God or the church. Now he did, but it was too late. He died without Christ! The Bible still is true, sin in the long run means death. That is true both spiritually and physically.

#### The End of Sin

What will be the end of those who persistently reject the proffered grace of God? What is the eternal end of those who persist in their sinfulness? Only the Word of God gives the full picture of this. In Luke 16 is the story of the rich man and Lazarus. The vivid contrast used by the Master in relating the story makes it unforgettable. a rich man Dives had everything he wanted, "He fared sumptuously every day." But sickly, emaciated Lazarus lay at the rich man's gate and the "dogs came and licked his sores." With the passing of the days the beggar died and was carried to a better world, but the "rich man also died, and was buried; and in hell he lift up his eyes, being in torments." This is sin ultimately! Few people would acknowledge in this highly intellectual age of human reason that there is such a place as hell, but the Bible leaves no question. The very justice of God demands that if there is an eternal reward for the righteous there must be an eternal retribution for the sinful. Sin, though small as a seed, will produce an abundant harvest. Sin produces separation from

God, and hell is eternal separation from God and all that is good. Sin produces a guilty conscience. The torment of hell will be that of remembering the guilt and condemnation of rejecting God's love in Christ. Eternal punishment is the ultimate end of that person who, like the rich man, just put God off. There was nothing sinful about his riches, but he was without God and this made him self-centered and unconcerned about the needs of others.

Take a second look at sin! In the light of the Scriptures and history, in the light of life and death, take a long look at what sin will produce in your life. Then turn and take a second look at Calvary, remembering that the "wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). No matter what the sin may be, God the Father waits to forgive you and accept you as his child. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9)

- Arlo F. Newell in Vital Christianity

# WHY OBSERVE A DISTINCTIVE GARB

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Those who do it should have good reason for doing so. The Word positively states that we should dress distinctively. Many or most people believe the principle but fail to practice it. A religion that doesn't cost you much will not be appreciated or valued very highly, consequently it should cost you something. Cross-bearing is the challenge of the Gospel. It serves as a screen to keep out the riff-raff, that which should not be in the church. Every church should have some principles which make it hard to get into the church. There are things we need more than numbers. It's good in helping to discipline us. Better to submit to the will of the church and there is some use for doing it if only for the church, but it's better to have it in the heart.

There is great value in uniformity. Our forefathers have handed to us a principle which we do well to hand to the next generation as given to us. There is protection in it. You're only misunderstood if you're a wolf dressed in sheep's clothing. When everybody's doing it anybody can do it. It develops character. It's worth a great deal to belong to Christ's kingdom.

It's a good, economical practice. The most worth-while reason is that it perpetuates a principle. Churches which are laying aside principles are declining. Happy is the man that condemneth not himself in the thing which he alloweth. We are developing a spineless generation but a distinctive garb puts courage into us. If your conduct is in accordance with your garb you'll never need to apologize. "They must be holy people" — is a statement made concerning

certain members of the church — dressed in their own distinctive garb. Some are church members but do not have salvation. It makes equality by having a sameness among the group — no class distinction. It is a religious drama which impresses each time it is practiced. At the present rate of drifting from the practice the future generations will not know anything about the wrong in being immodest and all the other evils which are taken care of by wearing a distinctive garb, if we don't teach through our dress as well as by training. By teaching this the church tries to avoid the silly slavery to the god of fashion.

By E. J. Swalm in The Clarion

remarkante

## THE GRACE OF GRATITUDE IN PRAYER

No doubt, one of the most common faults or sins (if one may be permitted to call it such, which the human family is guilty of, is the lack of appreciation. Many times his services have been in vain because the receiver or receivers fail to say "thank you" by any word or deed. Yes, that is how we feel when someone fails to appreciate what we do. But think of Jesus! How must He feel? He did so much, and yet how few accept and thank Him for all He has done for mankind! Then, too, how must God our heavenly Father feel? He so loved the world that He gave His only Son that those who believe might have eternal life. Yet, millions go on day after day

without saying, "Thank you."

God is a tender, merciful Father, and surely ingratitude on the part of His children must be very grievous to Him. What disappointment He must feel that for all He gives and does so few acknowledge His grace! You remember the miracle Jesus performed when ten lepers were healed. One lone man returned to thank Him. Shame on the other nine! And yet, are children of God as grateful as that one who returned? And if we are, do we thank Him for one-tenth of what He does for us? God wants His children to recognize that the blessings they receive are coming from Him and He desires some expression of gratitude to Him. "In every thing give thanks" (I Thess. 5:18). "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "Continue in prayer, and watch in the same with thanksgiving" (Col 4:2).

God has given His children everything they have, and He expects praise and thanksgiving from them. His children should delight to praise and thank Him for what He gives to them materially and spiritually. If gratitude is due from children to their earthly parent, how much more is the gratitude of the great family of men due to

our Father in heaven.

God's children need to praise Him more "for his goodness and for his wonderful works to the children of men." One's devotional exercises should not consist wholly in asking and receiving. As children of God, we should not be always thinking of our wants, but also of the benefits we receive. No one prays too much, but it is true that one is always too sparing of giving thanks. Constantly God's children are recipients of His mercies, and yet how little gratitude is expressed — how little they praise Him for what He has done for them!

If Christians would associate together, speaking to each other of the love of God and of the precious truths of redemption, their own hearts would be refreshed and they would certainly refresh one another. If they thought and talked more of Jesus and less of self, and would talk more with Him, they would have far more of His

presence.

As God's children, if they would think of Him as often as His care over them is recognized, they would keep Him constantly in their thoughts and would delight to talk of Him and to praise Him. One can talk of temporal things because he or she is interested in them. One talks of his or her friends because of love for them. One's sorrows and joys are bound up in his friends. Yet man has far greater reason to love God than to love earthly friends; and it should be the most natural thing in the world to make God first in thought and to talk of His goodness and to tell of His power. His rich gifts to His children are constantly to remind them of Him and to cause praise and thanksgiving to flow from their lips and lives.

Someone has said, "God is pleased with no music below so much as with the thanksgiving songs of relieved widows and supported

orphans; of rejoicing, comforted, and thankful persons."

One of the best ways to express gratitude is in prayer. In prayer one comes into the closest, most intimate fellewship with God, and it is here that one can pour out the deepest emotions of the heart. The Christian can tell God that he has received blessings from Him and how much it means and what joy it is to receive from His hand.

God should especially be thanked for answered prayers. A child comes to Him with some definite request and He answers. The joy of this intimate fellowship with God, in which He gives the very thing for which one has prayed, should surely lead a person to thankfulness. When one thanks God for answered prayers, he is encouraged to come with new requests and petitions which bring new answers and more joy and thanksgiving. So, the list grows, leading one all the while into more intimate communion with God.

Hymns of praise and thanksgiving, together with the Psalms of the Old Testament, have always had a large part in the worship of the church. From David one can learn to give thanks for everything. It has been said, "Every furrow in the Book of Psalms is sown with the

seeds of thanksgiving."

The Bible contains many examples of prayers of thanksgiving. Daniel practiced offering thanksgiving prayers daily. Paul thanked God for His blessings and for the progress made by the Christians to whom he wrote. Jesus sometimes began His prayers, which are given in the Bible, with thanksgiving to His Father. In Revelation we get

some idea of how the saints will sing songs of thanksgiving and praise to their Redeemer after they get to heaven. "O give thanks unto the Lord, for he is good" (Ps. 107:1). "Every day will I bless thee" - Ruby P. Zook (Ps. 145:2).

Na Parkarak

# CHILDREN'S PAGE JESUS AND THE CRAZY MAN

Mark 5:1-20

After Jesus had calmed the storm on the sea of Galilee, He arrived at the land of the Gadarenes. Stepping ashore, Jesus was met by a man who was a lunatic or a crazy man. The Bible says this man had an unclean spirit. This means that instead of having the Holy Spirit to guide him, he was possessed with many evil spirits which caused him to lose his self-control. It is no wonder that his spirit was unclean! This crazy man lived among the tombs in a graveyard, and he was so strong that no one could tie him up. They had even tried to bind him with chains so that he wouldn't harm anyone, but he would break the chains. Day and night he wandered in the mountains and in the tombs, crying and cutting himself with stones. I don't suppose anyone could be in a worse condition.

Then came the day when he met Jesus. When the crazy man saw Jesus, he ran and worshipped Him and begged Jesus not to torment him. You see, this man was full of evil spirits, and they were trying to persuade Jesus to leave them alone. But Jesus said, "Come out of the man thou unclean spirit." Now the evil spirits knew they had to go, so they begged Jesus to let them enter a herd of pigs close by. Jesus said, "Go." And what do you think those pigs did? There were two thousand of them, and they all ran down a

steep place to the sea and were drowned.

The men that were taking care of the pigs went to their town and told what happened, and the people came out and saw the man

who had been crazy, sitting with Jesus and in his right mind.

Two thousand pigs are a lot of pigs, and the people were so concerned about losing them that they forgot about what a wonderful thing Jesus had done for the man who had been crazy. They asked Jesus to go away, and the man who had been healed asked Jesus if he could go along. Jesus got back in the boat and said, "Go home to your friends, and tell them how great things the Lord has done for you ..."

And the man went back to his home town and told everyone

what Jesus had done for him. Jesus can do anything!

- Bro. Rudy Cover, Sonora, Cal.

## **SMALL BUT MIGHTY**

"The tongue is a fire, a world of iniquity" (James 3:6).

When we think of the tongue and its uses in this present day and age, we realize that this is a very timely subject. It has been said, "The use of the tongue is a test of life." How are we doing this test? Are we making a passing grade or are we blessing God and cursing men? James says, "Out of the same mouth proceedeth blessing and cursing. My brethren, there things ought not so to be."

The tongue, one of our greatest blessings, may also be our greatest curse. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! ... So is the tongue among our members, that it defileth the whole

body. . ." (James 3:5,6).

Just as a single spark may set fire to a large forest, so one malicious word may bring disaster to a life or a community. Proverbs 18:7 reminds us that "a fool's mouth is his destruction, and his lips are the snare of his soul." Surely it pays to let Christ rule our lives, because James says, "The tongue can no man tame."

Among the seven things mentioned in Proverbs 6 which God hates are the lying tongue and the false witness. If we want to be religious and do not bridle our tongues, our religion is vain. Rev. 21:8 "... and all liars shall have their part in the lake which burneth with

fire and brimstone: which is the second death."

"Out of the abundance of the heart the mouth speaketh." Thus we see that our words are an index to what is in our hearts. Again we say, "The use of the tongue is a test of life. Unless controlled by the power of Christ the gift of speech may be a deadly peril to the soul."

Thanks be to God, who giveth us victory through Jesus Christ our Lord, our tongues can be used for many good purposes. James states that the right use and proper control of the tongue is a proof

of Christian maturity.

The tongue should be used to preach the good news of Christ, our Saviour (Matt. 28:19), and also for giving thanks. I Thess. 5:18. It may be used to praise God, our Maker (Psalms 100:1): and we are all aware of the fact that "a soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

There is a promise for those who use their tongues in the right way. I Peter 3:10 says, "For he that will love life; and see good days, let him refrain his tongue from evil, and his lips that they speak

no guile."

"Let the words of my mouth, and the meditation of my heart,

be acceptable in thy sight, O Lord" (Psalms 19:14).

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalms 141:3).

- Chauncey E. Grieser

## **NEWS ITEMS**

#### ENGLEWOOD, OHIO

The Lord willing, the Englewood Dunkard Brethren Church will have their Harvest Meeting on July 18 at 2:00 P.M. All who can are welcome to come and worship with us.

This day will also be the beginning of our revival efforts with

Brother Paul Hartz as the Evangelist.

- Sister Della Klepinger, Cor.

#### SHREWSBURY, PENNSYLVANIA

The Lord willing, the Shrewsbury Congregation is looking forward to a two week Revival Meeting beginning August 22 through September 5, 1971. Elder Hayes Reed of Modesto, California will be the Evangelist. Pray for these meetings, also come and enjoy them with us.

- Sister Fern Ness, Cor.

#### **THANKS**

I want to express my thanks for all the cards, prayers, and letters, while I was in the hospital and at home. May God bless you for your kindness.

- Brother George Horn

#### **THANKS**

I wish to express my thanks and appreciation to the Brethren and Sisters for the many cards, letters, and flowers I received while in the hospital. Also for the prayers offered in my behalf for my recovery.

We thank you and may God richly bless each one for your thoughtfulness of me.

- Sister Grace E. Reed

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. — John 14:27

## **DAILY DEVOTIONS FOR AUGUST 1971**

Memory Verse, Jer. 2:35, Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

Sun. 1—Isa. 64:1-12 Mon. 2—Isa. 65:1-25 Tues. 3—Isa. 66:1-24 Wed. 4—Jer. 2:1-37 Thurs. 5—Jer. 3:1-25 Fri. 6—Jer. 4:1-31 Sat. 7—Jer. 7:1-34

Memory Verse, Jer. 4:8, For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us.

Sun. 8—Jer. 8:1-22 Mon. 9—Jer. 10:1-25 Tues. 10—Jer. 11:1-23 Wed. 11—Jer. 12:1-17 Thurs. 12—Jer. 15:1-21 Fri. 13—Jer. 17:1-27 Sat. 14—Jer. 18:1-23

Memory Verse, Jer. 8:19, Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

Sun. 15—Jer. 21:1-14 Mon. 16—Jer. 23:1-40 Tues. 17—Jer. 25:1-38 Wed. 18—Jer. 30:1-24 Thurs. 19—Jer. 32:1-44 Fri. 20—Jer. 33:1-26 Sat. 21—Jer. 36:1-32

Memory Verse, Jer. 10:24, O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

Sun. 22—Jer. 42:1-22 Mon. 23—Jer. 44:1-30 Tues. 24—Jer. 49:1-39 Wed. 25—Jer. 50:1-46 Thurs. 26—Jer. 51:1-64 Fri. 27—Jer. 52:1-34 Sat. 28—Lam. 1:1-22

Memory Verse, Jer. 51:45, My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.

Sun. 29—Lam. 2:1-22 Mon. 30—Lam. 3:1-66 Tues. 31—Lam. 4:1-22

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## SUNDAY SCHOOL LESSONS FOR AUGUST 1971

## Adult Lessons

Aug. 1-Ordinance of the First Covenant. Heb. 9:1-10

Aug. 8-Christ the Mediator of the New. Heb. 9:11-18

Aug. 15-Purpose of Christ Coming. Heb. 9:19-28

Aug. 22-The Law, a Shadow. Heb. 10:1-8

Aug. 29-The Offering of Christ, Once for All. Heb. 10:9-17

Ben Klepinger 6755 S. Jay Rd. West Milton, Ohio 45383

# **BIBLE MONITOR**

VOL. XLIX

AUGUST 1, 1971

NO. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## **WE SEE JESUS**

I don't look back: God knows the fruitless efforts, The wasted hours the sinning, the regrets; I leave them all with Him Who blots the record, And mercifully forgives, and then forgets.

I don't look forward, God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear for me the burdens that may come.

I don't look round me; then would fears assail me, So wild the tumult of earth's restless seas; So dark the world, so filled with woe and evil, So vain the hope of comfort or of ease.

I don't look in; for then am I most wretched; Myself has naught on which to stay my trust; Nothing I see save failures and short-comings, And weak endeavors crumbling into dust.

But I look up — into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

— Annie Johnson Flint

## IN THE WORLD BUT NOT OF IT

As Jesus was preparing for His death and return to the Father, He was also preparing His disciples for those momentous events. There was much they could not understand at that time. He knew there would be persecution. "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." Jesus had a great concern for His followers and prayed the beautiful

prayer of John 17 in their behalf as well as ours.

There are two outstanding facts in this chapter which are as important today as they were then. The first, "These are in the world," and the second, "They are not of the world." Because we have believed on Him through their word, these facts are important to us also. Jesus taught them and fellowshipped with them and now He was about to commission them to be His representatives on earth. Truly this world needs the influence and example of an unwordly people. We are useful unto Him only as we are in the world but not of it.

Perhaps we are inclined to condemn Lot in his choice, feeling that he didn't use good judgment. If Lot had chosen the hilly land rather than the plains of Jordan, would Abraham eventually have "pitched his tent toward Sodom"? I am sure we doubt that he would have done so. Would Sarah have found Sodom so delightful that she wouldn't have wanted to leave at the angel's urging? We are not victims of circumstances. We do not have to do something because everyone else is doing it. To a great extent we make our own circumstances. It has been said, "Birds of a feather flock together." Christians enjoy the fellowship of other Christians. I believe almost everyone would prefer to live in a Christian community. We may feel our sphere of influence is small yet each of us does have an influence for good in the world.

Jesus taught that Christians are as salt which preserves and flavors and as light which illuminates. The Christian should be a help unto others. He should be a person of principle, a person who does right for right's sake. He is one who has a conscience and who abides by it. He is more than likely an individualist. In our locality is a sign along the roadway which reads, "Men of distinction prefer God."

To be distinct is to be different or outstanding.

The world needs more Christianity. Those who compromise and apologize are not likely to make much impression upon the unsaved. We need to come out from among the world and be separate. If we do not, we have nothing to offer them more than they have.

The world is in need of the Abels, Enochs, Noahs, Abrahams, Pauls and all the rest of those mentioned in the Bible, as well as those who are presently living above the circumstances of life, to help lift others to a higher plane of life. Are we doing our part?

## SOME THOUGHTS FROM CONFERENCE

As we travel home from Covenant Heights Camp Ground our hearts are still filled to overflowing with the happy memories of the hours we were permitted to listen to God's Word proclaimed and taught.

Then, too, we were thrilled by the beauties of God's handiwork by which we were surrounded. The majestic mountains whose slopes were covered with beautiful pines only tended to make David's words more impressive when in Psalm 121:1 he said, "I will lift up my eyes unto the hills from whence cometh my help."

Only those who have experienced the joys of fellowship with those of like precious faith can appreciate what it means to meet

beloved brethren and sisters from all over the brotherhood.

We not only had our physical needs cared for in a wonderful way but we also received spiritual food each day we were on the grounds. I think every one left the Covenant Camp Grounds thanking God for the privilege of spending the time in His service and among the beauties of nature which were His handiwork.

The morning devotion services opened Saturday with Bro. Joseph Flora of Iowa as Moderator. He welcomed everyone to the Conference and gave thanks for God's protecting hand in permitting so many to

travel many miles in safety.

Bro. Replogle of Ohio brought the opening devotions from Psalm 146 using verses 2, 5, and 9 as the basis of his remarks. Even in the midst of sin we can be happy in the Lord, for which we should praise Him.

# THE BIBLE MONITOR

**AUGUST 1, 1971** 

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town, Pa. 17340.

Saturday P. M. was the opening service of the preaching program. Bro. Paul Byfield acted as moderator. Bro. Newton Jamison of Kansas led the opening devotions using II Timothy 4:1-9. The first speaker was Bro. Milton Cook of California. His subject was Spiritual Adultery, based on I Corinthians 6:13-20. We are led away by false teachers and false doctrines. From James 4:5, we depend on the spirit of the world instead of the Spirit of the Lord. The Christian has to deal with the Devil, the world, and self. If we conquer self through Christ He will help us to conquer the other two. For further references see I Corinthians 6:19-20; St John 8:3-11.

The second speaker of the afternoon was Bro. Jack Snyder of Pennsylvania. Subject: False Lovers; Text: Isaiah 29:8-24. From Matthew 21:28-31, we have the story of the two sons. One said he would go to work in the vineyard and went not; the other said he would not go but repented and went, representing true and false love. Some only take a stand and do nothing; some serve on Sunday and forget Him the rest of the week. God wouldn't want us if He knew we loved someone else. We must be a true lover. Samson lost the strength God had given him through false love. Psalm 149:9, we read that honour comes to God's saints. Most love stories of today end with "and they lived happily ever after." The Bible is the world's greatest love story. Will we live happily ever after?

Bro. Byfield closed with the thought, "We have a jealous God."

Closing devotions by Bro. Dan Skiles.

Bro. Joseph Flora, Moderater: Saturday evening. Opening devotions by Bro. Paul Blocher, using Psalm 116:1-19. Sermon by Bro. W. S. Reed of Iowa. Subject: The Church; Text: Mattrew 16: 18-19. His plea was that God might preach for us tonight. What material did Jesus use when He built His Church? He used those whom He saved and sanctified. An earthly building in time decays and crumbles. It must be repaired to keep it in use. So must the Church be repaired if we get away from Christ's teachings. Ephesians 5:25-32. The Church and the world are separate. What did we seek when we came into the Church? I Timothy 2:9; Matthew 18:15-17; 16:18; I Corinthians 12:27-28. God gave each one his praticular talent in the Church. We must not bury it, Jude 12. The Church has always stood for separation from the world, Ezekiel 3:19-21; I Corinthians 11:27. We must teach that obedience is necessary and we must obey the Church because Christ established it. Bro, Reed closed his sermon with the plea, "I am concerned for the Church."

Bro. Harley Flory closed with Jude 3. The Church is a soul saving station. "Thou shall" brings a blessing. "Thou shall not"

brings punishment.

Sunday morning devotions by Bro. Ora Skiles. Job 28: My Redeemer liveth — where? Wisdom — "The fear of the Lord."

Sunday A. M., Bro. Joseph Flora, Moderator. Opening devotions by Bro. Hayes Reed, using II Timothy 3:1-17. Text: Verse 5.

First speaker, Bro. Melvin Roesch, using Romans 1:14-32; Titus Failure to stand in the grace of God. Some examples: Judas, Balaam, Jonah. We fail to stand even in our homes. To him that overcometh ... Paul changed his life, when Christ came in, and stood true and faithful. Woe to the person who defies the rules of God's Church. Old Satan puts the burden on our lives, not God. His burden is light. If you are locked out of Heaven it is your own fault.

Second speaker: Bro. James Kegerreis. Subject: "Behold the Bridegroom Cometh." The Jews should have been the Bride. Satan has no pity for the human being. Jesus has prepared everything that the Bride may be ready when the Bridegroom comes. Christ died on the cross that you and I might be a part of His Bride when He comes. There are two spirits in the world and two final places of dwelling.

Closing by Bro. Jacob Ness. The world has turned reprobate in God's sight. The parable of the five wise and five foolish virgins - we wonder if it would be half today that have oil in their lamps.

Sunday P. M., Opening: Bro. Swallows using the 23rd Psalm, which he repeated from memory. He emphazied the thought "The Lord is MY Shepherd." He cares for His own.

First speaker: Bro. Joshua Rice. Subject: The Will of God. Scripture: Matthew 7:25; 26:36-46; Hebrews 4:12; Romans 12:1-2. God expects the best from us. The earlier we start to serve God the happier we are. Come out from among the world and be ve separate. The Devil calls us to the world. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Bro. Rice remarked that he feels the loss of his hands was only the means of drawing him closer to God. Blessed promise, my grace is sufficient for thee.

Second speaker: Bro. Roy Swihart. Subject: Life's Purpose. God needs men and women who will stand in the gap for Him. Paul's vision made him right about face and bridge the gap between God and Satan. He used the talent God had given him. May we each do

the same. Proverbs 11:20 was the closing thought.

Closing by Bro. Frank Shaffer. The way through the wilderness was God's way, not man's. Only two spies out of the twelve could see God's way and His will.

Sunday evening: Our hearts were thrilled as the tabernacle range

with the words of the song, "Constantly Abiding."

Opening: Bro. Emery Wertz, using Matthew 9:14-19. We should fast NOW in preparation for the Bridegroom. When Jonah brought the warning to Nineveh of their destruction they repented in sackcloth and ashes.

First speaker: Bro: Jacob Ness. Subject: Living Among the Dead. We have a vivid picture of the living among the dead in war, auto crashes, plane crashes, and tragedies of many kinds. She that lives in pleasure is dead. It is bad enough to live among the dead but

worse to be dead. May OUR Church be alive to meet God. The world is concerned about pollution but how many about being alive in Christ. How about tomorrow, will there be living among the dead? How precious is the Word of God? Lord, where do you want me? The dead in Christ shall rise to be ever with the living.

Second speaker: Bro. Ray Reed. Subject: Religion. Scripture: 17:16-21; James 1:21-27; Ephesians 2:4-22. Are we living epistles? Are we the salt of the earth? We are only a light bulb; God must give us the power to give light. Titus 1:7; 2:1-6. Is our Church a farce or is it living a true religion? How about our example

before our children, Titus 3:1-8.

Closing: Bro. Galen Litfin. During church services we hear the cars going by the church. What are they seeking? The good things of life are within the church. A billfold was lost on a bridge one day. A driver seeing it pulled off the road and stopped to go after it. Before he could reach it a truck hit it and scattered the contents. The wind caught a large size bill of paper money, but before the driver who had come back could get it, the wind carried it over the edge of the bridge into the waters beneath. It was near, but lost. We might be near heaven but lost if we are not ready.

Monday morning: Opening song "Standing on the Promises."

They are sure.

Morning devotions: Bro. Clyde Schultz, using Psalm 25. We

need to find His paths.

Monday A. M., Bro. Milton Cook, Moderator. Opening devotions by Bro. Jack Snyder using Colossians 3:1-25. Set your affections

on things above. The qualities of the elect.

Bible Study, Teacher: Bro. Rudolph Cover. Subject: Christ the Son of Man. If someone told us a man was on a certain street corner downtown giving away five hundred dollars we would go as fast as we could and so would everyone who heard about it. God's offer of eternal life is so much greater why do we not hurry to accept it, Matthew 20:30-34; 26:42-45; Revelation 20:1-3. One angel can bind Satan for the bottemless pit. Christ is greater than Satan, Mark 10: 33-34; Philippians 2:6-11. Christ had the most self-control of any man, St. John 1:14; Mark 10:33; Luke 19:10. Man lost fellowship with God. Jesus restored it.

First speaker: Bro. David Kegerreis. Subject: Speaking to the Parents. Scripture: Titus 2:13; Ephesians 6:4; Proverbs 22:6. the children in the nurture of God so the Church shall be saved. Prosperity is the big danger of the U.S. Hannah consecrated Samuel at birth, I Kings 2:1-4. The promise of God if children walk before Him in truth. Jesus living within is the test. God's Word is sharper than any two-edged sword.

Closing: Bro. Eldon Flory. Subject: Unrest. Scripture: Amos 11-12. Famine comes because we have lost our identity. God sends

a famine of hearing the Word of God.

Monday P. M., Opening: Bro. David Kegerreis, using Isaiah 52.

We are redeemed only by Christ. We must give ourself.

First speaker: Bro. Dan Skiles. Subject: Assurance. Scripture: Revelation 22:6. God never broke His covenants, the people did the breaking. Man was created perfect. His creation was perfect. God knows how to do things. Ephesians 2:10 says we are His workmanship created in Christ Jesus unto good works. We make obstacles for ourselves so God cannot work through us. The answers are in the Bible for all our problems. We can be an honor to God wherever He places us.

Second speaker: Bro. Eldon Flory. Scripture: Psalm 116; Text: Verse 12. Do we appreciate the doctrines of the Dunkard Brethren Church. If God asks something of us He returns it one hundred percent. Abraham offered Isaac and got him back. Sacrifice little

and we get little.

Closing: Bro. Paul Byfield, using Hebrews 2:1.

Monday evening: Opening: Bro. Paul Myers, using I Thessalonians 14:28.

First speaker: Bro. Frank Shaffer. Subject: To the Unknown God. Scripture: Acts 17:22-31. The true living God has all things in this world. We do not need idols made with God's hands in order to worship Him. Man's thoughts lead downward. Our nation is going down. When a gypsy king died his followers put his razor and washcloth in the coffin for his use. Four years ago Bro. Shaffer met his first hippie and asked him about his beard. The answer was I don't

know to whom I belong. Thank God we can know.

Second speaker: Bro. Ben Klepinger. Subject: Doctrine of Eternal Salvation. Scripture: John 8:51; II Peter 1:1-12. Doctrine is that which is taught and believed. Salvation is eternal and everlasting. We must each work out our own salvation by accepting Christ as our Saviour. We cannot carry the world on one shoulder and the Church on the other. If a bird carried one grain from the Rocky Mountains to the ocean and continued until the mountains were removed eternity would have just begun. Il Timothy 3:14-17; Il Peter 1:19-21. Oil and water will not mix, neither will God and the Devil. We need God's doctrines of baptism, feet-washing, prayer veil, communion, and seperation.

Tuesday morning devotions were led by Bro. Ray Reed, using Matthew 26:36-56. Watch and pray that ye enter not into temptation. Jesus is the way, the truth, and the life.

Tuesday A. M., Opening: Bro. David Kegerreis. Scripture: Jeremiah 7:1-34.

First speaker: Bro. Paul Byfield. Subject: The Christian Warfare. Scripture: Ephesians 6:10-18. God can walk with us just as He didwith Adam. We are journeying from Egypt to Canaan. We are journeying from birth to death. Satan wants to take our home from us. Which would you rather fight, a lion, a bear, or the Devil?

David had God on his side. God directed the choice of stones and also the direction of the stone which slew Goliath. Satan took Job's family and his possessions. God restored them, Job 1. Christ resisted the Devil and was victorious, Luke 4:1-13.

Tuesday P. M., Opening: Bro. George Replogle. Scripture:

Psalms 103.

First speaker: Bro. Galen Litfin. Subject: Do It. Text: Colossians 3:17-25. Doing what we want to or doing what we ought. Jesus asked God to be spared; God said, "Do It." We either advertise for God or against Him. Life might be called a checker game between God and Satan. Keeping each of God's ordinances are moves that backs Satan off the board. God will not forsake us as long as we serve Him.

Second speaker: Bro. David Kegerreis. Subject: To the Young People. Scripture: Psalm 119:1-24; Ecclesiastes 11:9; 12:1; I Corinthians 6:17; I Timothy 4:12-16; II John 8-11. Emphasis was placed on Ecclesiastes 11:9 and 12:1. He begged the young people to do the will of God regardless of what the world thinks. Whatsoever we sow that shall we also reap. Hell was made for the Devil and his angels. Man has no business there.

Closing: Bro. Horley Flory. Subject: Dare to be a Daniel.

Tuesday evening opening: Bro. W. S. Reed, using I John 2 and

Don't call children kids use lambs instead.

Speaker: Bro. Paul Myers. Subject: Missionary. Scripture: Luke 10:1-2. A certain man, who had a large field of tomatoes ready to harvest, was called away by sickness in the family. He asked a friend to harvest the tomatoes in his absence. When he came home the tomatoes were still in the field completely spoiled. Upon asking the friend why, he replied, "I could find no help." God says the harvest is ready but the labourers are few. As my father sent me so send I you. Psalms 142:4, no man cared for my soul. Do we care?

Closing: Bro. Ben Klepinger, using Matthew 20:1-7.

I hope this article will bring a blessing to the many members who were not permitted to attend Conference. May God bless it to the upbuilding of His Church.

 Sister Ruth Drake Beaumont, California

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The only way to preach the gospel to every creature is to go to every creature.

Have you done what you could for missions, or is it too little too late?

#### SOUTH FULTON

Sermon by Bro. Ben Klepinger

# BLESSED ARE THEY THAT PUT THEIR TRUST IN GOD

In II Peter 3, Peter is calling our attention to the second coming of Christ and to the conditions that will exist when He comes to bring

judgement on the world.

Scoffers will come. We see some now who make light of salvation. Peter speaks of those who are willingly ignorant of God's true and faithful words. In verses 17 and 18 Peter says, "Ye therefore, beloved, seeing ye know these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen."

Paul tells of the same kind of people that Peter warns us about, those who ridicule Christianity. Be on your guard, live according

to God's Word.

Nahum 3:14, "Draw thee waters for the siege, fortify thy strongholds . . ." The prophet Nahum gives us four thoughts to meditate on. First — Water for the siege. In drawing water, it indicates time of preparation. Water is necessary to sustain natural life. Similarly, the water of life is our spiritual supply. We cannot exist very long without water, whether of the natural or spiritual. Second — Siege, a battle, a warfare, a resistance to the adversary of our soul. He is ever going about as a roaring lion, seeking whom he may devour. Third — Fortify, to strengthen against attack, a building up of our courage. We must be strong in the Lord and in the power of His might. Fourth — Stronghold, a well defended place of safety. In early history our forefathers built forts and had a continual struggle to protect their lives from enemies.

Like the early settlers we cannot escape the battles of life. In our day we battle principalities and powers. We are born under condemnation of sin and we cannot avoid the siege. But we can draw water of life freely to fortify our stronghold. Our concern should be the battle of spiritual life. What is our stronghold? Is it not our faith in God that protects you and I from the onslaught of the enemy?

Our faith can only be built up through God. The stronger a man's faith is, the stronger his refuge. The weaker a man is, the less resistance he can put up to a strong man, and therefore the easier

Satan can overcome that man.

A man's protection is his faith. Compare the strength of our faith to the old patriarchs such as Abraham, Enoch, Noah, and Moses. They, by faith, subdued kingdoms, wrought righteousness, and obtained promises. They had a strong courage and a great faith.

They lived their lives pleasing to God. In Him they had faith and confidence. So must we.

What is faith? Believing without doubt! Abraham believed without doubt that God would do what He said. How would our faith hold out if we were told to go out without family or friends, whither we knew not?

We, too, can be victors if we make our refuge strong. We will receive the reward if we believe. God is able to give us victory through our faith. Is it not necessary for us to build up our faith?

Moses chose to suffer affliction with God's people. Why did he do that? He stood in line to be King. He could have had a great inheritance but he rejected wealth for he had respect unto the recompence of reward. Too often we see people who have no respect for this recompense of reward.

Great will be the joy to inherit eternal life in that place that gives

perfect love and understanding.

How great is our stronghold? Will we be able to stand? It behooves each and everyone to prepare for that Heavenly Home. We are going to need a fortified stronghold to protect us from our adversary.

— Sister Elta K. Blythe 822 W. Calhoun Macomb, Illinois



# IT'S IN YOUR FACE

Have you made someone happy, or made someone sad, What have you done with the day that you had?

God gave it to you to do just as you would, Did you do what was wicked, or do what was good?

Did you hand out a smile, or just give'em a frown, Did you lift someone up, or push someone down?

Did you lighten some load, or some progress impede? Did you look for a rose, or just gather a weed?

What did you do with your beautiful day, God gave it to you, did you throw it away?

- Selected by Sister Grace A. Blocher

#### CHILDREN'S PAGE

## HEALING ON THE SABBATH DAY!

Luke 6:6-11

One time there was a man who had a withered hand. We don't know how it got that way but it must have been a great handicap to him. It was his right hand and it may have been hard for him to make a living. He could have been a beggar but the Bible doesn't say so. I think he must have been a good man because he was in the synagogue on the sabbath day to hear Jesus teach. A synogogue was a place where the Jews would meet to read scriptures, and Jesus would often teach there because that is where the people would be on the sabbath day — just like we go to church on Sunday.

Now there were some scribes and Pharisees in the synagogue too, and they weren't there because they were so good, but because they were watching Jesus to find some way they might accuse Him. They had become so mixed up that they thought it would be wrong to heal anyone on the sabbath day.

Jesus knew what they were thinking, just like He knows what we are thinking. He said to the man with the withered hand, "Rise up and stand forth in the midst." The man was probably ashamed of his crippled hand and now every eye was looking at him.

Jesus said unto the Pharisees, "Is it lawful on the sabbath days to do good, or to do evil? to save life or to destroy it?" And nobody answered Him a word.

Jesus, who is the Son of God, looked around at all the people and said to the man with the withered hand, "Stretch forth thy hand." Now what do you think happened? Did the man reach out his good hand? No, he did not! He reached out his poor old withered hand. But it wasn't withered anymore! It was healed and strong just like his good hand! I can just see that man moving his fingers again and clapping his hands and saying, "Praise the Lord! Oh, Jesus, how great thou art!"

But the Pharisees and scribes were filled with madness and talked to one another how they might punish Jesus.

Bro. Rudy Cover, Sonora, Cal.



## ARE YOU SAVED ?

Sometime ago while with a group of others, one asked me, "Are you saved?" This was so unexpected I did not know what to say. The one asking me said, "I am saved." I have thought very much on this. When are we saved? There are some who say, "Once saved always saved.",This is true, yet it does not say when we are saved. Are we saved when we enter the stream and are baptized? No, we are just

planted, and only begining our Christian life.

When we plant our corn or any other crop in the spring, it will come up and grow. We may think it is the best crop we have ever had, and get a good yield. Yet there are so many things that can enter in and hurt the yield. We have no assurance of it until it has been harvested and in the bin.

The same way with the Christians, we are planted in baptism. This is the begining of our Christian life. All may go well, yet we must be on our guard as Satan is watching and will trap us and turn us away from Christ. The Christian life is a continual warfare. Paul says in Eph. 6:11,12 "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that

we may be able to stand against the wiles of the devil."

The early church and the Apostles went through very hard persecution. Stephen was stoned to death, and with his last breath he prayed to God to forgive them, for they knew not what they were doing. Some of the Apostles were beaten with many stripes and cast into the dungeons with their hands and feet in stocks, yet they would sing and pray. God was with them and delivered them. Even with all this, they only grew stronger and counted it joy to suffer

for Christ, and many were added to the church.

In our day we do not have hard persecution. Satan has turned himself into an angel of light and in his cunning way tells us that many things in the Bible are not necessary, and were only meant for the Apostles. In this way he turns many away. Yea, the plain dress is not necessary, you must be more like the world. The Children of Israel wanted a king to be like other nations, and only to their downfall. Go out among the fashions of the world and you cannot find anything as neat as that which the true Christian wears. Yes, there are some who we thought were rooted and grounded in the true faith of the gospel, and have turned away and obeyed Satan instead of God. The pleasures of the world will only last for a short time compared with eternity.

May we stand true and faithful as the Apostle Paul, that at the end of this life we can say as the Apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." II Tim. 4:6-8. This is the answer to our question, "Are you saved?" We are not saved until we enter the home above that Jesus has gone to prepare, where Satan

has no more power over us.

Sister Ivene Diehl
 10910 Old Dayton Road
 New Lebanon, Ohio 45345

# IT'S UP TO YOU

You don't need to tell how you live each day,
You don't have to tell if you work or you play,
A tried, true barometer serves in the place;
However you live, it will show in your face.

The false, the deceit that you bear in your heart,
Will not stay inside where it first got a start;
For sinew and blood are a thin veil of lace,
What you wear in your heart you wear in your face.

If your life is unselfish, if for others you live;
For not what you get, but how much you can give;
If you live close to God in His infinite grace,
You don't have to tell it, it shows in your face.

Selected by Robert and Retha Matthews

#### **NEWS ITEMS**

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#### DALLAS CENTER, IOWA

The Lord willing, Elder Jacob Ness will come to Dallas Center, lowa, on August 1, 1971, for a two week revival meeting. Please come and worship with us for any of these services or all day on Saturday and Sunday, August 14 and 15. The communion service will be Saturday evening. We expect your support in prayer and presence.

Sister Edith Moss
 Dallas Center, Iowa

#### TORREON MISSION

Brother Tobe Swihart and his wife, Vera, and children have left us to serve at the Torreon Mission. They will be greatly missed here at the Pleasant Home Church, but they have answered the call to serve and we pray God's richest blessings on them in their new work.

Sister Edyth Kline, Cor.

## CERES, CALIFORNIA

The Pleasant Home Congregation have been made to rejoice recently in the baptism of three young sisters. Elvira Toledo, from the

Torreon Mission, Karen Litfin, and Mary Wyatt. May God richly bless these girls as they serve Him.

Sister Edyth Kline, Cor.

# BEAUMONT, CALIFORNIA

The Winterhaven Congregation held a weeks meeting with Elder Paul Myers, Greentown, Ohio, as evengelist. Brother Myers gave us some very good sermons and although there were no additions we were all built up and made stronger in the Lord. A number of the members stopped with us from Conference, for which we were very glad. We had our Lovefeast on Saturday evening, June 19, with twenty-one surrounding the tables. Pray for us. We need your prayers.

Sister Dora Spurgeon, Cor.

#### **OBITUARIES**

#### HAROLD WAYNE BROWN

Harold Wayne Brown was born in Blue Springs, Nebraska on June 23, 1940. He passed away after a lengthly illness at the age of 31 years and 8 days.

Wayne moved with his parents to Oregon when he was a small boy. On March 24, 1963, he was married to Leatha Marlene Liffin at Newberg, Oregon. In August of that same year they moved to Modesto, California.

He leaves behind to mourn his departure his widow, Leatha; three sons, Kyle, Keith, and Mark, all of Modesto, California; his parents, Harold Brown of Portland, Oregon and Mrs. Pearl Neve of Coos Bay, Oregon; two sisters, Barbara Dyer of Walport, Oregon and Gloria Donaldson of Ft. Walton Beach, Florida; also his grandparents, Mertie Hall of Pasco, Washington, and Clara Thoman of Blue Springs, Nebraska.

Funeral services were conducted at the Salas Brothers Funeral Home by Elder Hayes Reed assisted by Elder Ora Skiles and Brother Paul Byfield. Interment in Accacia Memorial Park.

Wayne leaves not only his loved ones to mourn his departure, but many dear friends from the church and community.

#### CROSSING THE BAR

Sunset and evening star
And one clear call for me!
And may there be no moaning at the bar
When I put out to sea.

But such a tide as moving seems asleep, Too full for sound or foam, When that which drew from out the boundless deep Turns again home.

Twilight and evening bell, And after that the dark! And may there be no sadness of farewell, When I embark.

For though from out our bourne of time and place The flood may bear me far, I hope to see my Pilot face to face When I have crossed the bar.

Alfred Tennyson

Sister Edyth Kline, Cor.

#### FLMER N. RUFF

Elmer N. Ruff was born July 8, 1884 at Etna Green, Indiana. He was the son of Edward and Ella Ruff. On April 23, 1971, he departed from this life at the Ceres Memorial Hospital, age 86 years. 9 months, and 15 days.

He was baptized into the Church of the Brethren at the Paint Creek

Kansas Congregation in December 1911.

In 1928 he was called to the deacon's office at the Newberg, Oregon Dunkard Brethren Church. In 1938 they moved to California, where he assisted in the building of the church home of the Pleasant Home Congregation at Ceres, California.

He was a staunch member and a pillar in the church and always

upheld the doctrines of the church.

Bro. Ruff leaves his wife, Emma; a son, Harvey; one sister, Sylvia Bancroft of Denair, California; two grandchildren, Carol Walker of Ceres, and Shirley Ruff, also of Ceres. He is also survived by four greatgrandchildren.

The funeral was held at the Franklin and Downs Funeral Home, Modesto, by Elder Clyde Schultz and Bro. Milton Cook. The song service was conducted by Sister Mary Reed and the pallbearers were Brethren Henry Walker, Doyle Litfin, Tobe Swihart, James Bashor, Ron Wyatt, and Leonard Wampler.

Committal was in Lakewood Memorial Park at Empire, California. Il Timothy 4:7-8, I have fought a good fight, I have kept the faith.

The Family

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# BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

# LEAD ME TO THE CROSS

There's a Cross lifted high, and by faith I can see My Redeemer enduring the shame there for me; Oh, the anguish He suffered for sinners oppres'd — Then lead me to the Cross where my soul shall find rest.

When from infinite Love I am tempted to stray, And the snares of the world are enriching my way, As a wand'rer returning with sin all confes'd — Oh, lead me to the Cross where my soul shall find rest.

In the heat of the day, 'neath its sweet, hallowed shade I would gaze on the One by whose blood peace was made: Just to worship and praise Him at love's glad behest — Oh, lear me to the Cross where my soul shall find rest.

At the evening of life when the dark shadows fall,
And I look for His coming, and wait for His call,
When the voices of earth blend with songs of the blest —
Oh, lead me to the Cross where my soul shall find rest.

— Robert G. Mowat

## HELP IN TROUBLE

In Psalm 108:12, we find these words, "Give us help from trouble: for vain is the help of man." This Psalm is attributed to David and clearly indicates that he knew where to seek help of trouble.

This verse is a prayer, striking in its simplicity. How thankful we should be that we may approach our Heavenly Father in simplicity of speech, and in the knowledge that the eyes of the Lord are over the righteous and His ears are open unto their prayers.

As we journey through life we find there are many adversities along the way. I believe that sometimes God uses these to cause men to turn to Him. If it is sorrow that leads one to prayer, and afflictions that lead one into a deeper spiritual life, yet happy is that person. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," Heb. 12:11.

Too often, if relief is not soon forthcoming there may be a tendency to be fretful and impatient. Worse, in the face of trouble men may become sullen and rebel against God. Then we may be either inclined to rely on our own strength or to seek human help. Instead of relying on the arm of flesh, would we not do better, in the words of the text, to ask God to give us help from trouble? Job was a great example of patient endurance in the face of affliction. Let us remember that God can either sustain us in trouble or remove the trouble or make of the trouble a blessing.

Let us look at some of the troubles that are common among us. We are quite familiar with the troubles of the physical body. Because sin has sown the seeds of disease in the body there is a harvest of pain, affliction, and suffering. The human body is often frail and given to disorder. The troubles thereof may be very severe, which may also accumulate and continue a long while. David knew of bodily

afflictions and called many times upon God for help.

Other troubles with which we are familiar concern that of the family. The home should be the dearest place on earth. It should be a place of peace and comfort, a haven from the turmoil about us. It should be a place where children are brought up in the nurture and admonition of the Lord. But, alas! It isn't always this way. Family enjoyments are fragile and changeable. The members of the family are subject to affliction and death. Bereavements come even to the dwellings of the righteous. There may be bitter family trouble. Even the family may have strife within itself. There may be jealousy among the members. David knew of family trouble. His son Absalom even tried to usurp his father's throne. It is even more distressing when the family circle has within it those who have contempt and rebellion toward God.

Yet another trouble is church trouble. It causes the heart to ache when one sees interest in the church declining. The church should stand very high in our estimation. There have been many times down through the centuries when God's people were greatly discouraged. At one time, the Philistines had possession of the Ark of the Covenant. Ezra and Nehemiah were distressed because of the ruins of Jerusalem and the disinterest shown by the people in rebuilding the walls and temple. God's cause has often met adversity. The Church may be low spiritually. She has faced persecution. Sometimes she has been abandoned by those who have lost interest. The Church should be of utmost importance to us for it is only within the fold that we can keep all the commandments and ordinances.

There is also heart trouble. Our Christian experience often begins with it — weeping for sin. The Word says that God will not despise a broken and contrite heart. A broken heart precedes the joy of salvation. Heart trouble is often the result of negligence. If one becomes cold and formal, it is easier to entertain sin in the life. This is most likely to bring mental anxiety and spiritual distress. These mental and moral troubles are the most painful of all. When the mind is serene and the heart strong, we can better bear all the other troubles of life. Trouble is the Christian's experience. Job said,

"Man is born unto trouble as the sparks fly upward."

Dear Reader, we have a resource — God. He knows our troubles.

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town, Pa. 17340.

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Again, He can deliver us from them, sustain us in them, or make a blessing of them. Our God is nigh at hand and not afar off. He invites us to come to Him with our troubles and has promised to never leave us nor forsake us.

The other part of our text says, "For vain is the help of man. How true! Man may give us good counsel, sympathize with us, and pray for us, but he can't sustain us. Only God can do that.

## PRAYER FOR A CHILD

Bless this milk and bless this bread,
Bless this soft and waiting bed
Where I presently shall be
Wrapped in sweet security.

Through the darkness, through the night, Let no danger come to fright My sleep till morning once again Beckons at the windowpane.

Bless the toys whose shapes I know,
The shoes that take me to and fro,
Up and down and everywhere
Bless my little painted chair.

Bless the lamplight, bless the fire, Bless the hands that never tire In their loving care of me Bless my friends and family.

Bless my Father and my Mother
And keep us close to one another,
Bless other children, far and near
And keep them safe and free from fear.

So let me sleep and let me wake, In peace and health for Jesus sake. Amen. — Third Grade Reader — Selected by Ella F. Stump

## **GOD'S GRACE**

The following is a message prepared by the writer to have been delivered at General Conference, June 1971.

#### CONSEQUENCES FOR FAILURE TO STAND IN THE GRACE OF GOD

The following Scripture text, to be used as a basis thought in this message, is found in Heb. 12:14-17. "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance though he sought it carefully with tears."

Can we fail in God's grace? Yea, beloved, we fail in it except we live a life of holiness, after once accepting it. In that grace, we are to follow after peace with all men. Follow peace at home, peace with our neighbors, peace in the Church, peace with all those out in the world. This will bring abiding peace to our souls. We do not merit God's grace, yet God gives it freely, but not without our

accepting it, not without our abiding in it. Verily no!

The Word says, "For all have sinned and come short of the glory of God." How may we attain that grace, and then stand in it without failure? Strictly speaking, it is by our accepting it by faith in Christ and His shed (atoning) blood. It is by our obedience to and faith in God the Father and Christ the Son and to the Gospel plan of salvation. It is a new birth which puts us into Christ and into His Kingdom, assuring us of the remission of our sins and an inheritance to eternal life. We attain God's grace, have access into it through faith which is obedience to Christ's Word, trusting and abiding in it, which secures eternal life.

We turn now to Rom. 5:1,2, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This Word tells us that we are saved by hope also. Hope for that which we cannot see with a natural eye, yet we have that hope within us. It is our ground of confidence of the faith within us. Hence we learn that it takes faith to put us into God's grace, also it takes faith to stand in it. The idea that God's grace through the blood of Christ cancels all sins of the child of God after birth, without repentance from their sins and without confession and obedience, we consider to be contrary to the teaching of God's Word. That Word tells us, "If we say that we have no sin (saints in Christ), we deceive ourselves, and the truth is not in us," I John 1:8.

How, then, is the child of God accountable to God for his sins committed after his spiritual birth? We say in the same way he was accountable before birth. Did Jesus forgive sins before they were committed and not repented of? Will His blood wash away the sins of the impenitent individual? Or the sins of the disobedient? Can we as children of God fail in His grace, after birth? Without abiding faith, we can. It takes real faith to stand in that grace and faith in these days. You may think not, beloved, but we say it takes a

living, working faith and not a dead faith.

Let us think of those of old time who did not stand in God's arace. We think of Adam and Eve in the Garden of Eden. Not long ago one who believes "once saved always saved" said that Adam did not lose favor with God. We say he did. The whole world has lost favor with God until God brings man back by reconciliation through the death of His Son on the cross. When each individual accepts God's plan of Redemption, he is reinstated with sins remitted and receives the inheritance of eternal life. Yet he may be lost through disobedience by not standing in God's grace. Let us thank God for the removal of the Adamic sin and the propitiation for individual sins. God's Atonement has been made, yet it must be accepted by man's free will and conscience before inheritance is secured. God's plan must be accepted before one can receive pardon for the soul. Rom. 5:12; I Cor. 15:21, 22.

Think of the antedeluvians. Did they fail of God's grace through disobedience? Were Noah and his household saved by obedience according to God's divine grace? Then think of those who failed, such as Esau. Someone may say, "Friend, you teach works for salvation." We certainly do, when works as mentioned in the Holy Scriptures are rightly interpreted. Good works are essential to obedience and obedience is essential to eternal salvation. Heb. 5:9. "And being made perfect, he became the author or eternal salvation unto all them that obey him." Yea, we teach works for salvation. Hear Paul in this matter. Eph. 2:1-10, "And you hath he quickened, who were dead in tresspasses and sins ... " This is speaking of all unsaved persons before their regeneration and reconciliation and new birth.

Now saints, saved by grace, the quickening process is the embryonic stage or period of their spiritual conception, the period between the planting of the seed, the Word of God in the heart, by teaching, preaching, or hearing of the Word. That period of God's calling them to Jesus Christ and to conviction, faith, repentance, and birth by baptism is a full birth of regeneration. Rom. 10:17, So then faith cometh by hearing, and hearing by the word of God." Eph. 2:2,3, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh,

fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." All were sinners who had not

accepted God's grace through Christ.

Eph. 2:4.5, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) ..." We ask the question, was it by grace alone? No, verily no. God's Word teaches different than that. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Not by grace without faith, but by grace through faith. Faith - what kind of faith? Not of ourselves, it is the faith of Jesus Christ. It is faith to hear His Word and accept it, not faith in some club, some man-made organization, or some apostate church. It is God's free gift to man. Here is where men stumble, verse nine, "Not of works, least any man should boast." What did Paul mean by this? In our concluding remarks we wish to shew the kind of works meant here. Verse ten says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Hence we see that God before ordained that His children should through obedience walk in His light, that they should stand in His Grace. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," I John 1:7.

Friends, what kind of works did he mean? He meant not works of the flesh, neither works of the Mosaic law. He said, in writing to the Roman Brethren, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live," Rom. 8:13. Again in Rom. 8:1, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Do we understand these verses? To be free from condemnation and to stand in God's grace after birth, one must no longer walk after the flesh, but after the Spirit and in the light (the Gospel), to escape eternal death. This is God's plan. One must follow after good

works and not after the law of works.

Let us now discuss our relationship to the law of works, Moses' law. Gal. 3:17-22, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could

have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Beloved, Christ is our mediator. He is the one who is seated at the right hand of God interceding for us that we be kept from sin. I John 2:1,2, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

Let us now turn to Rom. 5:6-8 "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Yes, beloved, He died that cruel death on the cross for us while we were yet sinners.

Think of the love of God and of Christ for us. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement," verses nine through eleven.

Our hearts should be filled with gladness, praise and joy, because of the atoning blood of Jesus Christ. We have His promise that He will go with us through this world and will see us through the Pearly

Gates. To be continued.

- Brother Wm. Root, 1612 Morphy St., Great Bend, KA.

#### SOUTH FULTON

-0 0 0 0 ---

Sermon by Bro. George Replogle

# I AM THE WAY, THE TRUTH, AND THE LIFE

God's Word tells us that today is the day of salvation, "Today if ye will hear his voice, harden not your heart . . ." As our forefathers pioneered the unsettled new country, they had to think of providing

protection for themselves before he enemy overtook them.

In our spiritual life, we must always be thinking of our protection, for we can't wait until life is over to make provision for our future happiness. We may belong to a church, but if we are not fortified with the right kind of power, we will fail. There is only one place to receive strength — in Christ who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jn. 14:6.

Jesus said, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not, "Matt. 24:23. Don't follow them, for Jesus said there would arise false prophets who, if it were possible, would deceive the very elect. It behooves you and I to make our calling and election sure. Today is the day of salvation. We have in Jesus a complete plan of salvation ready for all who will come.

I am glad Christ overcame evil. We have evidence in the Word of God that this was done. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." After He had accomplished all things and was ascending into Heaven, His disciples stood looking up as He was taken out of their sight. Two men in white apparel said to them, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

He will come again. For whom? For the faithful who have kept the commandments. Those dead in Christ shall rise first.....Then those who remain shall be caught up together with them in the clouds to meet the Lord in the air.

John 14:1 says, "Let not your heart be troubled: ye believe in God, believe also in me." Each time we hear this chapter, it seems more precious. Are we fortified in the One who speaks to us in these verses? What troubles a human heart? Unbelief — anxious fear of what might happen.

Paul tells us in II Tim. 3:13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Jesus intended for His disciples, and you and I as well, to get His message that our hearts be not troubled. "Ye believe in God, believe also in me." That is a great consolation. Many things in this life bring sorrow to our hearts. But in spite of earthly sorrow, there is comfort waiting for us.

The Devil wants us to be troubled spiritually so he can cause us to be despondent and give up. Go to God for strength to endure and for consolation. He will never forsake us. If our heart is troubled spiritually, I believe it is because we haven't fully given our heart to Christ. If you think you have given your heart to God but are beset by doubts, open your heart and seek the help He gives. "In my Father's house are many mansions: if it were not so, I would have told you." Jesus wanted to remove all doubt from their minds.

When we consecrate our life and believe beyond all doubt, we are going to have peace: peace the world can neither receive nor give, peace that only a believer can receive. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," Jn. 14:27. If we feel we can't have the peace Jesus came to bring, it is not the fault of the dear Redeemer, but our own fault. Even if it were God's

will for us to die for His sake, yet He will give us peace. "But he that shall endure unto the end, the same shall be saved."

How we ought to rejoice and praise Him for the many, many

things He gives us and does for us!

There is a reason Paul could speak as he did, "I have fought a good fight, I have finished my course, I have kept the faith." He had faith and consolation in God and God delivered him out of all the battles. When we trust Him it doesn't matter how much trouble we have, God is able to deliver us out of all of them.

Where do we stand today? For God? For the Devil? Or are we undecided — on the fence, unable to make a decision? Anyone who will enter into Glory will have to live on God's side, on the straight

and narrow way.

Do you want a part of Glory? Is that what you are living for? God will give the power to those who believe. He is Supreme and able to deliver those who trust in Him.

Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois

### THE PRIDE OF LIFE

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Our streets today are full of the pride of life. Selfishness, intolerance, lawlessness, and intemperance are rampant. Many are wholly indifferent about the higher aspects of life. Arrogance, pride, and self-sufficiency stalk on all sides.

When false pride possesses a man it tends to destroy the finer qualities of character. It blinds him to his own best interests. Some of the foremost men in history have been victims of the pride of life.

There is a legitimate pride due to a sense of personal dignity

and worth; an honorable self-respect that is fully justifiable.

But false pride — "the pride of life" — is always discreditable. It displays itself in self-esteem, ostentation, self-complacency, and vanity. Eager for admiration and praise, the proud man, bloated

by self-importance, is generally shunned.

St. John admonished, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

He did not mean that men should live lives of asceticism. His warning against the pride of life was directed against the temptation to give attention to the material world that should be consecrated to the spiritual.

Many Bible passages refer to pride.

"Thou hast rebuked the proud that are cursed, which do err from thy commandments" (Psalm 119:21).

"Every one that is proud in heart is an abomination to the Lord"

(Proverbs 16:5).

"God resisteth the proud, but giveth grace unto the humble" James 4:6).

Some men have lived an all-round, humble life, always keeping before and above them some great principle, some idea, some duty to which their life belonged, not to themselves.

The young man of today should make himself the servant of some worthy purpose. The business man should count himself the

steward of the Master.

To keep free from the pride of life one should begin the day with an earnest prayer to God to use him in His service. Surrendering his plans to Him he will be molded more and more after the life of Christ.

One who would emulate the life of Christ should think much

about His self-denial, humility, purity, and holiness.

Christ's words, "Abide in me," convey the idea of rest, stability, and confidence. Isaiah gives the assurance, "In quietness and confidence shall be your strength."

The Psalmist says, "Trust in the Lord, and do good." The spirit of unselfish labor for others gives depth, and Christlike loveliness

to the character.

What the world needs is the humility and self-forgetfulness of Christ. When a man's life is consecrated to Him, the "pride of life" is forever dethroned.

Selected

# AN APPEAL TO OUR SISTERS

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Dear sisters, are we sure God is well pleased with our wardrobe? Are we careful and prayful when we select or make our dresses and garments? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," I Cor. 10:31.

Do we think we are pleasing God or man? Ours is the greatest calling of all, called of God and chosen, "called according to his

purpose," Rom. 8:28.

Should we not be known and read of all men? Can we do this when we look like the world and act like the world? Can we raise the world standards when we do like them? Do we ever think there is an "all seeing eye watching us?" Do we ever think there is an all seeing eye that sees every garment in our wardrobe? Would we

want Jesus to come and examine our wardrobe? I believe some would not want even a minister to see all that is there. Why not rededicate, and reconsecrate our lives to God and make our dresses and other

garments as God wants them made?

The world has its standards, so the Christian should have a higher standard, for we are supposed to be the light of the world. A city set on a hill cannot be hid. We are not to put our light under a bushel, but we are to let our light shine. The best thinking people respect our sisters when they dress plain and in modest apparel. Dear sister, many a time in my life, I have had people respect me and trust me. In a large depot where several hundred people were waiting, a woman came to me and said, "Will you watch my suitcase?" I said, "My train leaves at a certain time, if you will be back before then, I will." She said, "I will be back." She was dressed like the world, so why did she come to me? Did she know some of our people? Of all the others there, she trusted me, why?

I have had some nice conversations with people that knew our church people, in my travels. Many incidents I could mention in which I have been respected for my plain and modest apparel. Dear sisters, let us hold to our standard of plainness and modesty, even if the world laughs and scorns. It is only the fickle minded who ridicule anyway, not the better thinking people. "Let the world despise and leave us, they have left our Saviour too; human hearts

and looks deceive us, thou art not like them untrue."

Do we think what influence we may have for good on people because of what we wear? Can we sing the song, "I surrender all" and look like the world? With, for instance, a very small "covering" on the back of the head. May it be we are trying to carry the world on one shoulder and the church on the other; can we serve God and Mammon at the same time? Can we serve two masters at the same time? Then too, do we dress plain and modest to go to church, then through the week dress like the world? Perhaps some might even put on men's clothing and when we go to town do we go bareheaded? Does this become our sisters? Do the business men with whom we trade know we belong to the Dunkard Church? Once a sister of our church had moved into a strange town and her husband was taken sick and they were really in need. She went to the store where she had been trading and told the store keeper her need, he trusted her, why?

Dear sister, let us not only hold up the standard of plainness and modesty, but live it out so people can see the difference between us and the world. Dear sister, I am not writing this to find fault, but with a heart full of love to all; let us think where and how we

are going?

All along on the road To the soul's true abode, There's an eye watching you. Every step that you take, This great eye is awake, There's an eye watching you.

As you make life's great fight, Keep the pathway of right, There's an eye watching you. God will warn not to go In the path of the foe, There's an eye watching you.

Fix your mind on the goal, That sweet home of the soul, There's an eye watching you. Never turn from the way To the kingdom of day, There's an eye watching you.

Refrain:

Watching you, watching you,
Every day mind the course you pursue;
Watching you, watching you,
There's an all seeing eye watching you.

— Sister Lula Kessler

Selected from 1947 Bible Monitor by Sister Della Klepinger

### THE GRACE OF GOD

We wish to present a few thoughts and scriptures to remind us that it is only through the GRACE, MERCY, and LOVE of God that we have an opportunity to be saved.

We find that the grace of God can and will do many things for us. We find that it empowers men for service. The Apostle Paul in writing to the Corinthian Brethren has this to say, "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon," I Cor. 3:10.

Therefore it is up to us to make sure we are building on the right foundation, and also to use the right material. If we use gold, silver, or precious stones we will have a building that will endure.

In II Cor. 1:12 we find these words, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world, and more abundantly to you-ward." Some versions say, "we have behaved ourselves." Now if the grace of God did this for Paul, it can do the same for us, if we will believe it and receive it.

If we do not believe it and receive it, then we make it void. In Gal. 2:21 Paul says, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Surely none of us wants Christ to have died in vain for us, so we must live in such a way that shows our faith and trust in Him. We must take heed to the rules of the Church, and show our faith by our works.

The grace of God was not given for selfish use. I Pet. 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." I am afraid we too many times come far short in our ministering to one

another.

Grace is given to the humble. I Pet. 5:5, "Likewise, ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." I believe there is a possibility of us being proud of our so called humility. We need to be humble in

the sight of God rather than in our own sight.

The grace of God is manifested in self-sacrifice. II Cor. 8:9, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Our poor, feeble minds (I am speaking mainly of my own) cannot begin to comprehend the riches and the glory of that wonderful place where our Lord and Master had been dwelling with God the Father, and with God the Holy Spirit. Yet He came down to this sinful world, took on Himself the humanity of man, lived a sinless life, and was offered on the cross as a Lamb for the sins of the whole world. He gave His life and was resurrected, so that we too might have eternal life.

His grace is sufficient for all human needs. We find that the Apostle Paul had a thorn in the flesh, for which he three times had asked the Lord to take away, but the Lord did not grant his request. II Cor. 12:9, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." I believe that our Lord still works this way, that He gives us thorns in the flesh to keep us humble, or I should say to make us humble.

We find grace bestowed on sinful men. I Tim. 1:12-13, "... He counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." Were it not for the LOVE, MERCY, and GRACE of God, mankind would not have the opportunity to be saved.

Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men." I take this to mean that it is available to all men. It seems to me that in these days there must be many to whom it hath not yet appeared. Sad to say, many to whom it has appeared

do not avail themselves of it.

We read in Rom. 2:4, "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

There is an abundance of God's grace. I Tim. 1:14, "And the grace of our Lord was exceeding abundant with faith and love which

is in Christ Jesus."

Titus tells us it is not by works of righteousness that we are saved but by His mercy that we are saved. We also read that our righteousness is as a filthy rag in the sight of God.

Let us not forget the LOVE, MERCY, and GRACE of God. May the Lord richly bless each one of His children.

- Brother Willard Beam



You are either a missionary or need one.

If you take serve out of service, you have ice left. Many Christians need defrosting.

My God shall supply all your need according to his riches in glory by Christ Jesus. — Phil. 4:19

May my bread which I break remind me of the hungry! May the robe that I wear remind me of the tattered! May the house which I inhabit remind me of the homeless! May the friends whom I prize remind me of the solitary! May the books which I read remind me of the ignorant! May the fires which I light remind me of the shivering! May the helps by which I travel remind me of the weary! So shall Thy mercies be the ground of my sacrifice.

# DAILY DEVOTIONS FOR SEPTEMBER, 1971

### ANGER AND WRATH OF THE LORD

Memory Verse, Ezek. 16:42, So I will make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

Wed. 1-Lam. 5:1-22

Thurs. 2-Ezek. 5:1-17

Fri. 3-Ezek. 6:1-14 Sat. 4-Ezek. 7:1-27

Memory Verse, Ezek. 38:19, For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel

Sun. 5-Ezek. 8:1-18

Mon. 6-Ezek. 9:1-11

Tues. 7-Ezek. 13:1-23

Wed. 8-Ezek. 14:1-23

Thurs. 9-Ezek, 16:17-43

Fri. 10-Ezek. 19:1-14

Sat. 11-Ezek. 20:1-26

Memory Verse, Dan. 9:16, O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

Sun. 12-Ezek. 21:1-32

Mon. 13-Ezek. 22:1-31

Tues. 14-Ezek. 24:1-27

Wed. 15-Ezek. 25:1-17

Thurs. 16-Ezek. 30:1-26

Fri. 17-Ezek. 36:1-38

Sat. 18-Ezek. 38:1-23

Memory Verse, Hos. 14:4, I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

Sun. 19-Ezek. 43:1-12

Mon. 20-Dan. 9:1-27

Tues, 21-Hos, 5:1-15

Wed. 22-Hos. 8:1-14

Thurs. 23-Hos. 11:1-12 Fri. 24-Hos. 12:1-14

Sat. 25-Hos. 13:1-16

Memory Verse, Joel 2:13, And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Sun. 26-Hos. 14:1-9

Mon. 27-Joel 2:1-32

Tues. 28-Jonah 3:1-10

Wed. 29-Micah 5:1-15

Thurs. 30-Micah 7:1-20

# SUNDAY SCHOOL LESSONS FOR SEPTEMBER, 1971

# Adult Lessons

Sept. 5 - Christ the New and Living Way. Heb. 10:18-29

Sept. 12 - Just Shall Live by Faith. Heb. 10:29-39

Sept. 19 - What Faith is. Heb. 11:1-10

Sept. 26 - Seeking a Better Country. Heb. 11:11-19

Samuel Bross R.2 Lebanon, Pa. 17042

# **BIBLE MONITOR**

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SEPTEMBER 1,1971

NO. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

# HIS LOVING HAND IS OVER ALL

Today may have a cloudy sky, Tomorrow have the full-orbed sun, Today the heart may fret and sigh, Tomorrow see a victory won; How can we doubt our Father's care? He notes the helpless sparrows fall; Oh, lift the heart to him in prayer-His loving hand is over all. He will not quench the smoking flax, The bruised reed He will not blight, The soul that trusts Him nothing lacks For it is precious in His sight. The shorn lamb no blasts shall feel, He heeds the ravens when they call; Through Calvary His love reveal, His loving hand is over all. And if upon a stormy sea, You face the wrath of earth and sky, He'll quell the storm and say to thee, "Be not afraid, dear one, 'tis !!" And if your path be rough and steep, When frightful shadows thickly fall, Your safety will His angels keep-For His loving hand is over all

-Anonymous

### THE CHRISTIAN WARFARE

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men," John 1:1-4.

These verses tell us that the world was created by Christ. Therefore, He should be, and someday will be, its rightful ruler. It is to Him our homage should be given. Satan, however, rebelled against God and tempted our foreparents to sin and sin separated the creature from the Creator. God, "with the breath of His lips," could have consumed the wicked but God through grace has proffered mercy and the sinner may return.

Some are ignorant, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart," Eph 4:18. Others refuse to hear and do not believe. Still others ridicule the doctrines in which we believe and refuse to obey the precepts of the Bible.

Now it is our responsibility as Christians to cause these to realize the error of their ways. Paul speaks of this as being a warfare. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, II Cor. 10:4. Note, it is "our" warfare and each of us has a responsibility. All carnal warfare is the result of sin. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye sak not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts," James 4:1-3.

History tells us of so-called holy wars, waged in a carnal manner, which brought devastation, misery, and death. Our warfare is truly a holy and beneficial one, which instead of spreading terror, misery,

and woe, brings goodness, compassion, and comfort.

Just as men dig fox holes and trenches for protection in carnal warfare, so do sinners sometimes entrench themselves against all efforts to convert them.

One of the greatest obstacles to overcome is ignorance. The God of this world has blinded the minds of many, therefore the glorious Gospel does not shine unto them. It is essential to Satan's success that he keep men blind. Satan would have men believe error for this is the main pillar upon which ignorance rests.

Prejudice is also a barrier to true knowledge. It is the result of ignorance and often hides behind trivialities. It arrays itself against the doctrines and duties of the people of God saying they are unneccessary. Still another barrier to salvation is pride. Sin entered the world through pride and often is one of the last things.

given up. But it is incompatible with the spirit of the Word. "God

resisteth the proud and giveth grace to the humble."

Love of this present world and the riches thereof are also obstacles. Balaam desired the honor and promotion promised by Balak's messengers, Num. 22 Judas accepted thirty pieces of silver for betraying Christ. The rich young man went away sorrowful when Jesus told him to sell that which he had and give to the poor and come follow Him.

In all of these ways, Satan finds methods of blinding man's mind

to his true condition

The sword has often been used to extend its wielder's desires. The sword greatly extended Mohammedanism. Peter drew a sword in defense of Jesus and cut off Malchus ear and was told, "Put up again thy sword into his place, for all that take the sword shall perish with the sword," Matt 26:52. The sword has always been employed by the intolerant—even by some churches. The sword only makes slaves and hypocrites.

As Christians, we must disavow and disown the carnal weapons of the world. Our weapons are the truths of God's Word. The sword of the Spirit is the Word of God. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," Heb. 4:12

This sword is capable of overthrowing ignorance, prejudice, pride, and love of this present world. Let us take it up and use it plainly,

simply, and earnestly.

### THE BIBLE MONITOR

# SEPTEMBER 1,1971

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### IMPORTANCE OF BAPTISM

I would like to ask the question, "is baptism important?" If so, how important? I have heard the expression many times that he didn't fail to declare the whole counsel of God, when the minister didn't touch baptism or emphasize its importance.

How important is it? Jesus says in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is a positive statement that needs no explanation. Here, Jesus puts baptism first, before the gift of the Holy Ghost. I might add that all the commentaries I

have consulted say this means water baptism.

Peter on the day of Pentecost was asked what shall we do. answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here Peter puts remission of sins before the gift of the Holy Ghost. I know that most churches today teach that you are saved then baptized I wonder what for? Jesus in Mark 16:16 says, "He that believeth and is baptized shall be saved ..." In this Scripture Jesus places water baptism before salvation. Since Jesus is the divine Son of God and is the author and finisher of our faith, I believe we should preach baptism and emphasize it more than we do. One more Scripture I will bring to your attention, Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost. The washing of regeneration here means water baptism

How can any man in the face of these Scriptures teach salvation before baptism. I don't want to be too critical of my brethern, but as I see it we are not preaching it enough or emphasizing it enough. The Adventists continually teach the Sabbath. I believe that if we would teach baptism by triune immersion, half as much as they teach the Sabbath, we would not loose as many members as we do, but

would be growing and adding to the church instead.

I want to make a few quotations from the early fathers just after the days of the Apostles. Tertullian, in the History of the Ante Nicene Fathers makes this statement, "When however, the prescript is laid down, without baptism salvation is attainable by none." Tertullian

lived about two hundred years after the Apostles

Clement, in the Ante Nicene Fathers, Vol. 8, page 290, says, "But perhaps some will say, what does it contribute to piety to be baptized with water? In the first place, because you do that which is pleasing to God; and in the second place, being born again to God of water, by reason of fear you change your first generation, which is of lust, and thus you are able to obtain salvation. But otherwise it is impossible. For thus the prophet has sworn to us, saying, 'Verily, I say unto you, unless ye be regenerated by living water into the name of the Father, Son, and Holy Ghost, you shall not enter the kingdom of Heaven."

The Bible teaches baptism before salvation, and since the early Christian writers conform this is what Christ taught, and also that which the Apostles taught, we can see the importance of baptism.

Why don't we teach it more?

The Bible plainly teaches that to be saved a person must first believe, then repent of his sins, and be baptized for the remission of sins. Christ places baptism before salvation, and the early church taught the same. It is no less important for us to teach the same, baptism before salvation.

Elder W. E. Bashor 867 Lorna Dr. Glen Ellen, California 95442

### manner man

### **GOD'S GRACE**

Part Two

In part one of the above subject we were discussing the saints relationship to the law of works, the law of God by Moses. The Word of God by Paul says, "... Having no hope, without God in the world" (meaning His saints in their previous state), He (God) reconciled us to Himself through His Son Jesus Christ. Yes, beloved, we have the assurance that through Christ's suffering and death He is our Mediator, our Advocate and our Reconciliation. We will not have to pass through Jordan of death alone. He has promised that He will go with us, even unto death. Will Jesus go with us through death's Jordan just because of God's grace without faith? Verily, no. Will He, by His grace, be with us without works of faith and works of obedience and keeping His commandments throughout life? Again we say no. Is it then just grace without works of obedience? No. Grace is God's part, faith and obedience is our part. We cannot be recipients of His grace except we take hold of it, except we put it into practice by faith in our lives.

The Word does not feach that we are saved by grace only, when rightly divided. We are not saved by righteous works of the law either. We turn now to II Tim. 1:9, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath

brought life and immortality to light through the gospel."

Dear Reader, God had His plan through grace to save those whom He would call through faith and obedience even before the world began. Note, we say through faith and obedience. God's purpose and grace was given unto us through Christ before the world began. However, that grace does not manifest itself in our salvation until we accept it through faith and obedience. These verses by Paul to Timothy make this plain. Was that grace given before the world began something we can have simply by confessing it, without our acceptance of it or without its manifestation in us?

Again, we say we are not saved by the works of the law, but by good works in grace. Rom. 4:14-16, "For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham;

who is the father of us all."

Let us notice Eph. 2:8 which says, "For by grace are ye saved through faith . . ." Pause and think, "Not of works, lest any man should boast." Not by grace without faith. What kind of faith then? An obedient faith, of course, not to boast of. It is the gift of God, a working faith, not of the law, nor self-righteous works in the flesh.

More proof from Rom 6:14, 15, "For sin shall not have dominion over you: for ye are not under the law (Old Testament law of Moses), but under grace. Does this mean that we are free to commit sin, and not be judged for it anymore after we are saved? Oh, no. "What then? shall we sin because we are not under the law, but under grace? God forbid." Paul says in Titus 2:5, "Not by works of righteousness which we have done (meaning self-righteousness in the flesh, or works of the old law), but according to his mercy he saved us, by the washing of regeneration, and renewing? We believe it is the cleaning of water through baptism and the baptism of the Holy Spirit, the new birth. It is God's new creative good works.

We now give proof by the writer James, that Paul, in Eph 2:5-10, did not mean when he said "Not of works least any man should boast," good works of obedience through faith in God's grace and that good works had no part in man's salvation. James 2:17-26, "Even so faith, if it hath not works (meaning obedience), is dead, being alone." Faith without a life of testimony, without works of obedience,

is a dead faith and is not the faith of Christ.

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there in one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" How may we harmonize works here in this verse with works in Eph. 2:9, "Not of works least any man should boast?" They simply will not harmonize, except we understand the kind of works and make a distinction between them by rightly dividing the Word of Truth "Was not Abraham our father justified by works (works of obedience), when he had offered Isaac his son upon the altar"? In that work Abraham had faith, works, and obedience. "Seest thou how faith wrought with his works and by works was faith made perfect"? Do we think his faith would have been made perfect without his works of obedience? Nay, verily. "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." He had both faith and works.

"Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way"? This is a like comparison to that of Abraham. Verse 26 sums up the whole matter, "For as the body without the spirit is dead, so faith without works is dead also." So then we are saved (justified) by works along with faith. In short, obedience is required in our

acceptance of faith.

At this point we point out the sinners full justification in God's grace. It is by grace, by faith, by works, and by the blood of Christ. In our conclusion of this subject, let us study other scripture which should prove for us the difference of the works of the law and works in God's New Covenant of grace. It was not by Moses' law. Rom. 9:31-33, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." What is the law of righteousness? It is salvation through grace and faith. It is a law of reconciliation and redemption by the Atonement. Gal. 5:3-5, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith." To trust in the law of the Old Testament makes us nonrecipients of the law of grace.

We have now given the reader plain, positive scripture, which proves first, the purpose of God's grace. Second, how to take hold, receive and retain it. Third, its rewards. Fourth, let us notice consequences for failure to stand in it. Let us note those who have failed, then those who cannot be restored as well as some who may be restored such as Adam, the Antediluvians, Israel and others.

Now consider a few of these accounts in closing. Why did Israel fall and fail as a nation? Because they sought not God's grace by faith. "For they stumbled at that stumblingstone ... and rock of offence .." Rom. 9:32, 33. They failed of God's grace as a nation, yet a blinded remnant will be saved when they become reconciled. Rom. 11:5-7, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." See also John 1:11, John 3:3-5, Matt 21:42.

Let us now look at certain consequences of failure. Heb. 6:4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh.

and put him to an open shame."

These verses clearly shew that a child of God can fall from God's grace. It entirely refutes the doctrine of being once saved always saved. Also Heb 10:23-29, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Finally Peter says, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her

wallowing in the mire," II Peter 2:20-22.

If we as a child of God, after the new birth, commit sin and repent, turn from it by confessing it to God, then go on following Christ through obedience and standing in God's grace, the blood of

Christ will wash away all our sins I John 1:6-9, II John 2:1-2.

On the other hand, after being born again, if we wilfully commit sin and stubbornly refuse to repent and confess our sin or in any reject Christ's Word, we stand condemned for eternity. Sin is of the Devil. The end.

- Bro. Wm. Root, 1612 Morphy St., Great Bend, Ks 67530

# **OUR PURPOSE OF LIFE**

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Not as I will, but as thou wilt," Matt. 26:39. This is perhaps one of the greatest statements that we have on record in the Bible. Coming from one so great as our Lord and Saviour, it should mean very much to every follower of Christ. The attitude of humility stands very high among the teachings of our Lord. Can you show a greater attitude of humility than this?

As we meditate upon our text, how could one possibly have this attitude unless we know much of God's will? Christ spoke so often from references found in the Bible. His most effective reasoning with the Jews were the quotations from the Old Testament (the only Bible they had at that time)

(the only Bible they had at that time)

The wise person is much concerned about fitting himself for the problems of life. How high does a good knowledge of the Bible, or at least a good knowledge of the New Testament, stand in our preparation for life? As followers of Christ, whose will comes

first in our aims of life?

"Though he were a Son, yet learned he obedience by the things which he suffered," Heb. 5:8. Can I shape my life by any better method? Obedience unto God was very important from the beginning of time, as we clearly note from the accounts of man's behaviour and punishment soon after the creation. How important should we consider obedience unto Christ's teachings today? Even consider our temporal life, how important it is to the well-being of all with whom we come in contact, depending upon obedience unto those with better understanding than we have! We have all seen many instances where disobedience unto those with more experience or authority has caused great distress and suffering.

Our human nature does not wish to suffer, but rather desires all for my own purpose. This should convince each of us of the importance of our purpose in life being God's purpose. Yes dear reader, God is our Creator, God is our Sustainer, God is our Saviour, and God will be our Rewarder throughout never-ending eternity.

Christ suffered humility when He left heaven and came to

earth. Christ continually suffered humility upon the earth. Christ suffered extreme humility when He gave His life for our salvation. Christ still suffers humility when men do not understand Him and His will. Christ learned obedience by humility. Am I better than He was? Christ accepted the lowly state of humility that He might please His Heavenly Father. Should not my entire purpose in life be to please my Lord and Saviour? Could it be possible that many of us are not willing to suffer according to the New Testament teachings, and therefore will miss the blessings of obedience unto our Lord. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," II Cor. 5:14-15.

Bro. Howard J. Surbey 749 W. King St. Littlestown, Pa. 17340

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### **GOD AND THE OCCULT**

Today an estimated forty million Americans are aided by some five thousand astrologers who have helped to run the zodiac into a \$200,000,000-a-year business. Twelve hundred of the 1,750 daily newspapers now carry astrology columns compared to only 100 twenty years ago. Last year bookshops and specialty stores sold more than two million Ouija boards.

These are only a few illustrations of a renewed interest in the occult in our modern world. Interest in the occult is nothing new for the more primitive civilizations or for Eastern religions. However, such interest is spreading rapidly in the supposedly rationalistic,

scientific, skeptical Western world.

The occult today has become respectable. Business firms employ full-time astrologers. A member of the New York Stock Exchange likes to conclude important deals at 3:00 A.M. because of his astrologer's advice. Witches are respectable and self-proclaimed in the practice of their art. Take, for example, a contemporary witch by the name of Sybil Leek, who lives in Melbourne Beach, Florida, from which she flies regularly (by jet) to New York and Chicago to promote witchcraft. She estimates the world witch population at eight million.

The Spiritualist Church which centers around the practice of allegedly consulting the dead through spirit mediums is growing. Spiritism last peaked in the United States in the 1920s when, according

to Newsweek magazine, seances became almost a national hobby. Today such interest is rising again with the existence of 400 Spiritualist churches with a membership of about 150,000. There are also a number of Satantic churches operating in the United States. Several years ago Anton LaVey founded the first Satantic church in San Francisco dedicated to sensual indulgence, vengeance, and all sins.

Tremendous impetus in occult interest, especially in spirittualism, has been given by the activities and writings of the late Bishop James Pike, once dean of the Cathedral of St. John in New York City and Episcopal bishop of California. Pike's interest in the occult began in 1966 with efforts allegedly successful to communicate with his dead son, Jim, who had committed suicide. From then on till his death in the Palestinian wilderness in 1969, Bishop Pike continued his occult interest and research.

Occult activities as described by Dr Kurt Koch, a German theologian and writer on the subject, can be grouped in three categories: (1) Fortune-telling — involving astrology, palmistry, the crystal ball, and to card laying. (2) Magic — involving the healing and inflicting of diseases, fertility charms, love and hate magic. (3)

Spiritism or spiritualism - involving spirit communication.

What does the Bible have to say about this intriguing subject? Numerous Christian people have been influenced strongly by the revival of interest in the occult and some have experimented with it. A Bantam publishing executive said the market for his company's occult line is primarily the Bible Belt and the Deep South. Thus, it is extremely important that the evangelical Christian who avows faith in the absolute authority of Scripture knows what the Bible teaches on this subject.

Looking first at the Old Testament, we find that it uncompromisingly and vigorously prohibits any contact with the occult in any form. Such a prohibition is found in Leviticus 19:31. In this verse the command against seeking out mediums and wizards is followed by the statement, "I am the Lord your God." This gives us some insight into the reason for these Old Testament pronouncements.

In magic, in witchcraft, in spiritism, another power besides that of God is recognized and used. This is the power of evil. The Old Testament never denies the existence of such a power but firmly prohibits playing with it. Furthermore, using occult power is often for the purpose of forcing an issue whether or not that issue is for God's glory. The occult is used as a means for manipulating circumstances. Also, some of the occult arts as practiced in Old Testament times and today were for the purpose of finding the right move; that is, for guidance. But Israel had her God to lead her. She did not need these attempts to find direction from some other source. In other words, consulting magicians, witches, or mediums takes God's place in the life of the individual, causing him to violate

the First Commandment, "Thou shalt have no other gods before me." This is echoed by the Prophet Isaiah who said, "And when they shall say unto you, 'Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter:' should not a people seek unto their God? for the living to the dead?" God's punishment for dabbling in the occult arts in the Old Testament was death, as indicated by Leviticus 20:27, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall surely be upon them."

The most detailed example of spiritism in the Old Testament is the account of King Saul and the witch of Endor in I Samuel 28. Despite the fact that Saul had given orders for all witches and mediums to be destroyed in accordance with the law, he ordered a witch to be found when he was up against the wall because of the Philistines. He hoped she could put him into contact with the spirit of his former guide, the Prophet Samuel. However, all the spirit voice which was produced offered was a prophecy of doom fulfilled in the ensuing battle with the Philistines on Mount Gilboa where Saul was killed.

Thus, by specific precept and example the Old Testament declares God's displeasure with dealing in the occult, requiring the death

penalty for the practitioners of the occult arts.

That the occult arts were widely practiced in New Testament times is very clear — not only from history, but also from a number of biblical references to them. In Acts we read of Simon, the sorcerer, Elymas, the magician, and the girl in Philippi who had "a spirit of divination." The city of Ephesus was especially known for magic arts as we see in Acts 19. Here when people came to believe in Christ they confessed and repented of their occult practices. This is illustrative of the New Testament's attitude toward the occult. It is firmly identified with Satan and evil and when people became Christians they were to put away everything that had to do with the occult.

In summary, let me suggest some reasons for staying clear of

the occult: The Bible demands it.

The Christian does not need it. If he has an adequate concept of the greatness, the love, and the faithfulness of God, he has no need for the occult to tell him the future, give him guidance, or to manipulate circumstances.

The occult takes the place of God in an indivdual's life.

Having to do with the occult opens the door of one's life for the work of spirits not of God and this is extremely dangerous. Dr. Merrill Unger, in a recent book on the subject, says, "Those who attend seances come under occult power from which it is difficult to free one's self."

Mark Abbott in The Wesleyan Advocate

### SUDDENLY TOO MUCH

Peter, and James, and John had just had a glimpse of the glories of heaven. Christ had taken them into His confidence. On the top of a mountain, away from the rest of the human race, in utmost privacy, in the very suburbs of heaven, He allowed them to listen in on His personal conversation with Moses and Elias. They were so awed and overjoyed they wanted to settle down, to stay right there the rest of their mortal lives

But life in this world is not lived on a mountaintop. Soon it was time for them to come again into the valley, to return to the everyday annoyances and problems they had left such a shart time before. One would think a preview of heaven would have given them enough spiritual vim and power to meet head on any problem life in this world could throw at them, but it didn't turn out that way.

When they reached the bottom of the mountain, life became suddenly too much. There they found their fellow disciples in a state of frustration.

A distraught father had brought a demon-possessed child to them begging them to do something for him. They wanted desperately to give the help that was so sorely needed. But they were helpless before the power of the enemy. They could do nothing.

The three who had been on the mountain were equally helpless. When the father appealed to Christ for help, Christ did not waste any time referring the case to Peter, or James, or John. He knew they were as powerless as the others.

What mortal can understand the weariness and heartache that were included in Jesus' words when He said, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me" (Matthew 17:17).

Is there a Christian among us who has not, at some time in his life, found himself in the same spot as the disciples?

There are times when life holds so much joy, so much blessing we feel as though if we get just a little happier we will go into orbit Blessing is added to blessing; prayers are being answered; joy is the order of the day. We say we are on the mountaintop. Then, oh! Everything falls apart. Suddenly life is too much

If we have been Christians very long, we have learned not to be

surprised by life's blows. This has happened before.

For the Christian the question is not, Will I ever have to go down into the valleys of life? The vital questions each of us must answer are, Do I have within me the power to take care of the situation when I get there? and, If I do not have that power, where can I get it?

All too many people search in the wrong places for the power

they know they need.

There are problem solvers on every hand, each with his own surefire answer for the troubles and tribulations of the entire human race. They offer us education, adequate incomes, psychoanalysis; the list is almost endless.

The only difficulity is that these surefire answers have a way of misfiring under pressure. People power is not powerful enough

to take care of people's problems

When the disciples recognized their helplessness, they had sense enough to turn to the right Person for help. Do we? As soon as they could manage it, they called Christ aside and asked, "Why couldn't we cast the demon out of that child?" Jesus answered, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:20-21).

The power to meet life when life is suddenly too much can come only from God. That power can be had in only one way — through fellowship with the Giver of power. Christ did not say that we can overcome Satan by reading a grocery list to the Almighty and expecting Him to fill the order. He said, "By prayer and fasting,"

indicating a deep and continuing fellowship with God

Spiritual strength is not injected into a human soul in shots or pills like vitamins; it is grown into the soul as the green color is grown into the tree leaf. Just as the leaf on the tree must be exposed day after day to the warm rays of the sun if it is to grow green and strong, so the human soul must be exposed day after day to the warm rays of God's love if it is to grow strong in God's power.

Thank God, He provides the love and the power. All we need to do is to live close to Him in order to grow in His likeness. When

we have done that, life's blows will not be too much.

Selected from Herald of Holiness

### **THANKS**

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A word of thanks from my sister, Ethel Obenour, to the sisters at West Fulton Dunkard Brethren Church for prayers, nice cards and letters while in the Oakland Hospital, Marshall, Michigan. May the Lord bless you.

- Bro. Franklin Pierce

# "WHO TOUCHED ME?"

Matthew 9:18-22, Luke 8:41-48

One day while Jesus was teaching the people, a ruler of the Jews named Jairus fell down at His feet and begged Jesus to come home with him. Jairus had only one little girl about twelve years old, and she had been very sick and was about to die. He said, "If you will only come and lay your hand upon her she will live."

The man started for his home, and Jesus and the disciples followed him. They couldn't go very fast because there were so many people crowding along the road wanting to see Jesus. In the crowd of people there was a woman that had a disease that had caused her to bleed for twelve years. She had gone from one doctor to another and had spent everything she had, and still she wasn't any better.

When she heard Jesus was coming, she thought to herself, "I don't want to trouble the Master, but if I can but touch the hem of His garment I will be made whole." As fast as she could she made her way through the crowd of people, and when she came near Jesus she reached out and touched the border of His clothes, and right away she was healed of her bleeding.

Jesus turned around and said, "Who touched me?"

Peter said, "Why Master, there is a multitude around you and why do you say, Who touched me?"

Jesus said, "Somebody touched me for I perceive virtue is gone out of me".

Now when the woman saw that Jesus knew all about her, she was afraid and fell down at His feet and told Him before all the people for what cause she had touched Him and how she was instantly healed. And Jesus said, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace"

Let us remember that Jesus doesn't neglect anyone who will come to Him. First we have to get close to Jesus by obeying His words, and then by faith we can reach out and receive the healing power for our poor, sick souls, just as this poor woman did who had been diseased so long.

Next time we will tell about the daughter of Jairus whom Jesus was on His way to see.

- Bro. Rudy Cover Sonora, California

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NO. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

### HE IS SUFFICIENT

My friend, are you weary and troubled?
Are your days so tedious and long?
Has life lost its meaning and sweetness?
And your nights — are they minus a song?

Does each cloud cast its lengthening shadow Across every path that you take? Does your pillow keep count of the teardrops That fall while you lie awake?

"I'll never forsake you nor leave you" —
This promise has always been true,
And the God who's aware of each sparrow
Will lead you triumphantly through.

Take your eyes off yourself and your sorrow And turn them to Christ who is love. The turmoil within you will vanish, For no sadness can reign up above.

Our sojourn will soon be completed; He is sufficient to lead us along. Hallelujah! Each step brings us closer To heaven's harmonious throng.

Lillian Muir

### WALKING WORTHILY

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace," Eph. 4: 1-3.

The Apostle Paul urges us to walk worthily. To be worthy means to have moral or personal excellence or merit. The purpose of this excellence is that we do not disgrace our vocation. A vocation is a particular business of calling. An avocation is a minor occupation. How many of us have these reversed?

How, then, may we pursue this calling in a worthy manner?

First, we see it is to be with all lowliness. To be lowly means to be humble. Rather than having an exalted opinion of ourselves, we are to think poorly of ourselves. We are to oppose pride in the heart for, "The sacrifice of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," Psa. 51:17. We need always to be on guard that we not "think more highly of ourselves than we ought to think." An example of such humility is Solomon after he was made king. "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in ... give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad," I Kings 3:7,9.

Meekness is a necessary characteristic if we are to walk worthily. To be meek is to have a disposition that is unwilling to provoke others. Neither is meekness easily provoked or offended by the weakness of others. How easy it is to be resentful when we feel someone has taken advantage of us! Meekness is one of the fruits of the Spirit mentioned in Gal. 5:22. Gideon was an example of meekness when

he placated the men of Ephraim. See Judges 7 and 8:1-3.

Longsuffering is also a fruit of the Spirit. It is a patient bearing of injuries without seeking revenge. These attributes are not common to natural man, rather they are to be put on. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a guarrel against any, even as Christ forgave you, so also do ye," Col. 3:12,13.

Forbearing one another is bearing others faults out of a principle of love so as not to cease to love them. God is the perfect example of forbearance. God, through His forbearonce, has fore-ordained that Christ is a propitiation through faith in His blood that we might have

remission of sins.

These characteristics are necessary if we are to have "the unity of

the Spirit in the bond of peace." Of these four, humility is the key to unity. Without it, there will be no meekness, longsuffering, or forbearance. Pride and passion always cause trouble. The more

lowly-mindedness, the more like-mindedness there will be.

Do we value unity as we should? The next few verses of Eph. 4 speak of oneness — one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. When we came into the Church, we all made the same promises. We all promised to have no part in games, plays, performances, and unions that are evil. We promised to not conform to the rules and hurtful fashions of the world in a way contrary to the Word. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty," Il Cor. 6:17,18. We see that separation is necessary to walk in a worthy manner.

Then we should be worthy in our conversation. "Only let your conversation be as it becometh the gospel of Christ ... that ye stand fast in one spirit, with one mind striving together for the faith of the gospel," Phil. 1:27. Truly, our speech is the index of the heart. Just as surely as Peter's speech betrayed him at Jesus' trial so surely will a persons speech reveal what is in the heart. "Out of the

abundance of the heart the mouth speaketh."

We need to walk worthy of God. Paul charged the Thessalonians, in chapter 2:12, that they would walk worthy of God "who hath called you unto his kingdom and glory." Paul holily, and justly

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and unblameably behaved himself among them.

So we can walk worthy of our calling in the sight of God. It takes effort, it takes some doing. It takes dedication of our lives to God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and wordly lust, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus 2:11-14.

# **ENLIGHTENED HEARTS**

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. —Ephesians 1:15-19.

May the Holy Spirit guide us in the consideration of this subject,

that He may have His way in our hearts.

The Apostle Paul's concern in the letters he wrote was that the followers of Christ might enjoy the blessings that were rightfully theirs through their acceptance of Jesus Christ as their Saviour. The churches in Paul's time were threatened with Santanic influences just as they are now, and Satan has cast a shadow over the hearts of many sincere Christians simply because they have not yet come to a full realization of their privileges in Christ Jesus. From Paul's writings we are certain that the host of discouraging, disheartening, confusing circumstances that came hurtling at him with terrifying energy were as great as we face in the work of the church today. Yet where can we find any trace of doubt, anxiety, gloom, or despondency in the life of the Apostle Paul? Just what was the secret of his victory, his submission, and so forth? Did God have a special blessing for him which we cannot have, or was it something God has in store for all His children?

Many times the Apostle recalls the mercies and goodness of God just as he has done in the first fifteen verses of this chapter. He speaks of rich spiritual blessings in Christ: (1) Adopted children of God, (2) holy without blemish, (3) heirs of God, (4) sealed by the

Holy Spirit.

As we read this letter, we can easily apply the truths to our own lives and also to the church of today, for these rich spiritual blessings

have already been granted.

Notice that after he hears of their faith and love, he resorts to prayer for them. We need to humble ourselves before God in order to receive His blessings. We can reason some of these things out and put forth desperate efforts to understand, but we can never truly understand until the Father of glory gives unto us the spirit of wisdom and revelation in the knowledge of Him. Verse 17. "The Christian

can see more on his knees than the philosopher on tiptoe."

First, he gives thanks to God for them and also for their faith and love. He was grateful for the church and the progress she was making, but he was convinced that God had much greater blessings in store for them yet; and so he prays that the eyes of their understanding might be enlightened. Verse 18. Notice as mentioned previously, that he doesn't pray for any new blessings, but that they may understand those spiritual blessings which have already been granted. Here then is the secret of Paul's victory. Just as the natural eye cannot see without light, so the soul cannot understand without the Holy Spirit. Through the Spirit's revelation to his heart, Paul had somthing which nothing could shake or confuse. Is it any wonder that Paul's deep concern is that we may enjoy that understanding too — the enlightened heart?

Now what is it that he would have us understand? Is it that we may know what is the hope of His calling; what are the riches of the glory of His inheritance in the saints; what is the exceeding greatness of His power toward us who believe, or that our understanding be enlightened so we can truly understand our hope, our inheritance, and our power? Eph. 1:18,19. Without the Spirit-led understanding of

these we are living beneath our privileges.

So we would like to consider briefly:

1. Our Hope.

Paul says in I Cor. 15:19, "If in this life only we have hope in Christ, we are of all men most miserable." The Christian's hope is a firm expectation of all promised good things, especially of eternal salvation and happiness in heaven where we shall be conformed to the Son of God, which hope is founded on the work of Christ and His interceding for us and the Holy Spirit's enlightening of our hearts. This hope is definitely different from any worldly hope because of its foundation which is God who changes not and has all power. It serves to keep us clean and pure for "Every man that hath this hope in him purifieth himself, even as he is pure." Thus we see what a thorough understanding of hope will do for us. It also brings happiness and stability. Someone has rightfully said, "The devil has no happy old people, but all God's old people are happy."

It is he who loses hope who goes down beneath the waves of discouragement and doubt. How true! Many a life has gone down because of the loss of hope. Oh, that our hearts might be enlightened as to the glorious hope of the child of God!

2. Our Inheritance.

Through our redemption, God in His mercy provides that we actually become adopted sons. Gal. 4:5 says, "To redeem them that were under the law, that we might receive the adoption of sons." Then in the sixth verse he says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Isn't that glorious? Can you feel the Spirit of Christ manifesting Himself in your very life? Many Christians get just enough religion to make them unhappy. Oh! that they might realize their inheritance! Then in verse seven the Apostle says, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Since I am a son, I am a member of a family. None inherit but the children. What do I fall heir to? I come in possession of God Himself through Christ His Son. Do you claim your possession?

3. Our Power.

The same power that raised Christ from the dead has raised us to newness of life. Romans 8:11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The Apostle speaks of Christ's living in him in Galatians 2:20. If that be true then the power of Christ Himself work in and through us. Let us not minimize the power available for victory in our Christian lives. Have our hearts been enlightened that we realize the mighty power that can be manifest through us?

To a minister and his wife Satan often suggests the familiar words, "What's the use?" Satan has no greater joy than to take our hope, power, and inheritance, and place confusion before us. Not until all concern and pity for ourselves is removed and we cast it all upon Him can we enjoy real peace and contentment within. So the Apostle very appropriately prays that the eyes of our understanding being enlightened, that we may have Spirit-revealed understanding of our hope, inheritance, and power. As this prayer is answered in our individual lives, to that extent the church will remain pure and steadfast. May we continually realize our position in Christ. Then the world will glorify God because of our good works. Then our invitations will have real meaning to them. A disheartened Christian was endeavoring to help in a rescue mission. He invited a soul to come into the service. After noting the worker's defeated appearance the other responded with, "No, thank you, I have troubles enough of my own." May we search our hearts, meet the conditions. and receive what is rightfully ours.

Robert Garber

## WHERE ARE YOU?

"Eternity will find you where your Sundays find you — with God or without." This statement appeared on the bulletin board of a church.

This statement contains much truth. Sundays find many people with God, worshiping Him as their Creator and Master; serving Him as their Father in heaven. Sunday finds many people with God, in His Holy Temple entering into His courts with praise and thanksgiving, worshiping Him in Spirit and in Truth. Sundays find many people studying the Word of God in Sunday school and attending other services. Others, because of affliction and old age, or lack of means to get to services in the church, are worshiping God in their homes. Some worship at the family altar, with the open Bible in front of them, and the open gate of prayer revealing God to them. Eternity will, we believe, find all these where their Sundays find them — with God.

Sundays find other people without God. Perhaps some are sleeping because they were out too late on Saturday night. Some are recovering from drunken revelry, nursing a headache on the morning after the night before. Others are busy with their man-made Sunday bible, poisoning their mind with the lewdness and immorality of the average Sunday newspaper; tickling their funny bone with the latest antics of the comic strip characters; worrying over politics and business as they read the news of the day. A big dinner, then perhaps a trip to the golf links, in the summer to the beach, to the movies, to the busy highways where, pleasure mad, they help add to the accident total for the most dangerous of days for driving — our Sundays. Without God.

In eternity it will be as here — with God or without. The way we observe the Lord's Day is an indication of our love to God. It is His day. We need to spend it with Him, if we want to spend eternity with Him.

This test applies on week days as well as Sundays. During the week it may not be as evident a test, but it is just as necessary to be with God during the week as on Sundays. We need not attend church to be with God, for God is not confined to temples made with hands. We should be with God everywhere. God should be with us, at our work, and at our play.

Young people reading this article will find it helpful to apply this test to all that we do. Can God remain with me, while I do it? Am I walking in His steps when I go to work, when I go to school, when I use my leisure time?

Eternity will find you where all your days find you, with God of without. It is heaven to be with Jesus. It is eternal life to believe on Him as your Saviour. It is heaven to have Jesus in your Hearts. Our future is determined by our present — with God or without.

- The United Evangelical

### LIFE IS SO SHORT

When one is sick in a hospital he has a lot of time to think. As I was trying to rest this morning, I wondered if we have thought of this. new day that has dawned upon us, that it was only through God's loving kindness that we have been permitted to see the light of this day. God has made this day. Do we each use it for His honor and glory? When this day has come to a close can we truly say we have lived and walked with God? Have our hearts been filled with joy even though we are suffering a lot of pain? Are we able to smile to those that so wonderfully care for us? Do we let our light shine?

It surely means a lot to see those of like precious faith come with words of comfort and cheer. As we lay here we see those that don't have many friends to drop by. They seem so lost. It seems so sad they are all alone. I was made to wonder what the dear Lord thinks as He looks down and sees no one near them to lighten their burden. Jesus was always concerned with those that were sick. The dear Lord has so much love for everyone that He so willingly gave His life to

save our souls.

While I was in the hospital I received two potted plants that were lovely. As one of the girls brought one in I had to cry. I did not think anyone thought that much of me. She came to me and told me I should not cry. You know those dear ones loved you so much they brought it to help lighten up your room and cheer you up. When I see a dear brother or sister in the church bring something while one is in the hospital, it shows to me how much they love those of like precious faith. To me they are really children of God. I silently breathe a prayer to God that the giver of these precious flowers will continue to let their light shine. May God richly bless all the dear ones that have visited me and have held me up before the Throne of Grace. Your many prayers have meant a lot to me as well as your get-well cards and all those lovely birthday cards and the sunshine box. May never a shadow of sorrow come near you. I am sure your clouds will have a silver lining.

In Hebrews 11:1 we read, "Now faith is the substance of things hoped for, the evidence of things not seen." If we have enough faith I am sure our pain will go away, the storm won't last long and the clouds will soon disappear. When we have faith in God and trust Him completely, we can relax and lay down in peace and rest. We

must have faith in our Physician if we expect Him to help us.

As I look out the window and see the beautiful stars in the heavens I wonder if there isn't a star of faith and love that would shed forth a ray of light from above that we could follow so we would not lose the way. Do we take time to search our own hearts to see if there is room for others? We all have some faults. We would not be human if we did not, but do we have that great love that Christ had for one another that we can overlook those faults and really love

each other as Christ loves us?

Let us, dear ones, spend more time helping to cheer those that need help. We live in a fast age, everybody is going somewhere. We had better slow down and consider where we are going. Let us visit the sick, help the fallen, do things that will help us heavenward for I feel sure time is getting short for many of us. Was Christ too busy to help cheer a downhearted person? He also walked once among men. Jesus has been a wonderful friend to me, He has guided me many times through sorrow, sickness, and despair. There has been many a dark night I had no one else to turn to and He was always near to help. This gives us hope to go on. I read and study the precious Bible, the Word of God. If I did not have it I am afraid my life would not be filled with faith and hope and that great desire to press on as the Apostle Paul, so I too can have a home in Heaven.

— Sister F. M. Alltus

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### SOUTH FULTON

### **CHOOSE LIFE**

Sermon by Bro. William Carpenter

"The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it," Deut. 30:14. It isn't far off. We don't have to go to Heaven for it, or across the sea. It is here. We have knowledge, and the things we do not know, we have the information in the Bible to learn what God requires of us.

God gave this chapter to Moses to give a message to the people. He gave them a choice and a promise of blessing if they would love and serve Him. On the other hand, they would receive the curse if they turned away and worshiped other gods.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Verse 19. Oh, the mercy, grace and love of God!

To those people He said, "And it shall come to pass, when all these things come upon thee," the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee," Deut. 30:1-3.

This is the grace of God in His wonderful love to us. Choose life or death. This is the choice we have, a blessing or a curse.

In Joshua 24 we see a man who took over the leadership from Moses. Joshua led the people into the promised land, not by his own power and ability, but by the hand of God. They were weak in their own power and not able to do so without God's help.

Joshua told the people to chose whom they would serve, the Lord, or the gods their fathers served on the other side of the flood, or the gods of the Amorites in whose land they then dwelt. We see here the people did make a choice. They would serve the Lord because of His wonderful promise. Joshua warned them that God would not forgive them if they forsook Him and served strange gods, after He had done them good.

The people of Israel had a choice of life or death. I'm sure we, too, would choose life. The choice we have is not quite as simple as we would like. It places responsibilities upon us. God is a holy God. He is a jealous God. Incline your heart unto the Lord God of

Israel.

After Moses' death and after Joshua also died, a few of the older people served the Lord because of leaders who reminded them of God's mercy. At the death of the older ones there was a time of wickedness when they did what was right in their own eyes. They worshipped heathen gods.

God raised up Gideon, a leader to deliver them. In the strength of the Lord and with three hundred soldiers God delivered Israel. While Gideon lived and judged the people, they served God. When

he died they drifted into idolatry.

Then they demanded a king. When King David was on the throne the kingdom was very blessed. But again idol worship

returned after the death of David.

When Elijah was prophet, he seemed almost alone in his teaching. Israel was divided. Some thought the prophets of Baal were right. Elijah asked, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him."

Elijah called for two bullocks. The four hundred and fifty prophets of Baal were to offer one of the bullocks on wood, but were not to put fire under it. Then they called on their gods from morning until evening to send fire, but there was no answer.

Elijah called the people together and built an altar to the Lord. He had a trench dug and poured water over the bullock offering, and the altar of wood and stones until the trench was filled with water.

Then he prayed. He asked God to let this people know who was the true God. When the fire of the Lord fell it consumed the sacrifice, the wood, the stones, the dust and the water in the trench. I Kings 18. When the people saw it, they fell on their faces and said, "The Lord, he is the God," because of the mighty manifestations of His power.

Time after time the Israelites made the choice to serve God, then fell away. We also must make the choice as to whether we will come

to Him with the promise that we will serve Him.

We must choose life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." We realize there are choices we must continually make. A very important thing in choices is to choose the best way. A wrong choice sometimes needs a great deal of correction. If we take a wrong turn on the highway it may take considerable time to correct our mistake.

Daniel and his friends made a right choice when they purposed in their hearts not to defile themselves with the king's meat. If we purpose in our life that we are going to serve God, to put away that which will separate us from Him, then we will be closer to Him. All the things we do, go together to make up our final destiny.

Whether we have life or death depends on our choices.

Ruth made a choice out of the depths of her heart and stead-

fastly maintained that purpose.

Solomon made a choice, God, in a dream, gave him a choice. Solomon chose wisdom and an understanding heart. It pleased the Lord that he had not asked for riches for himself or long life or victory over his enemies. Because he asked for understanding to discern judgment, God gave him wisdom like none before him.

Mary chose to sit at Christ's feet and listen to His words. So it is with us. If we sit at His feet and listen, His words can never be taken from us. We may suffer persecution but His words cannot be taken out of our hearts. They might take away the Bible and destroy

the churches, but what is in our hearts will remain.

Moses chose affliction rather than the pleasures of sin for a season.

He had chosen to follow God.

If we choose Christ we have in Him eternal life. No other name under Heaven can give life abundantly. May we choose that good part that will not be taken away.

- Sister Elta K. Blythe, 822 W. Calhoun, Macomb. III.



### **NEWS ITEMS**

### WAUSEON, OHIO

The Lord willing, the revival meetings at West Fulton will begin September 26, 1971 and continue for two weeks. Elder Dale Jamison of Quinter, Kansas has consented to hold these meetings for us. You are welcome to come and worship with us, and if you can't come, pray.

- Sister Leola Beck, Cor.

### A PURIFYING HOPE

D. L. MOODY once said, "The church is cold and formal; may God wake us up! I know of no way to do it other than get the church to look for the return of the Lord."

This is the thought of I John 3:3 - "And every man that hath

this hope in him purifieth himself, even as he is pure."

### THE POSSESSOR

Every man that hath this hope. It is at once evident that not all men have this hope. Paul reminded he Ephesians that there was a time when they were "without Christ ... having no hope ." (Ephesians 2:12).

That certainly is a dark picture, and yet it is tragically true in the lives of many today. They are strangers to the covenants of promise.

They are sailors in a captainless boat on an uncharted sea.

The future for such is like a night without a star. The future is only the scope of this life with nothing to really satisfy here or hereafter.

### THE POSSESSION

The possession is hope. It is a priceless possession. Take hope away from the strongest, bravest, and most intelligent of men, and despair like an octopus will entwine him with its foul and greedy teneacles until the very soul will seem to be drawn out of him.

Each day million of people go forth to meet duties and responsibilities of every sort because they have hope. In Hebrews 6:19, we read, "Which hope we have as an anchor of the soul, both sure and steadfast."

### THE PRODUCT

The product of this hope is purity. "Every man ... purifieth himself."

Here John is talking about those people who have experienced tht washing of regeneration, and are giving earnest attention to

personal holiness.

We purify ourselves by receiving Him as our Purifier. The important word, then, to be said about the Christian effort at self-purifying is this — stay away from sin and keep close to Jesus Christ. Your part is to keep yourself in the love of God and He will do the rest.

Some time ago a sign appeared in a dry cleaner's front window which read as follows: "We clean everything but reputations." The fact is, no machine has ever been invented, no bleaching fluid prepared that will reach down deep into the troubled heart of man with the purifying effect of the "blessed hope" of the soon coming of our dear Lord and Saviour Jesus Christ.

It takes the melting fire of this "blessed hope" to disolve and separate the dross of our lives from the gold — the corrupt from the incorrupt — that we might be sanctified and made into vessels of

"honour ... meet for the Master's use" (II Timothy 2:21).

Selected

### CHILDREN'S PAGE

### ALIVE AGAIN!

Mark 5:22, Luke 8:41

In our last Bible Story we were telling how Jairus had come to Jesus and asked Him to heal his daughter that was very sick. While Jesus was on the way to the home of Jairus He was delayed by a woman who touched the hem of His garment and was healed.

Jairus, by this time, was surely getting anxious for Jesus to come as fast as possible. But before Jesus left the woman, someone came from the home of Jairus and said, "Your daughter is dead. It's no use to trouble the Master any more."

Jairus must have thought, "Ah, it's too late now; if only Jesus

could have come in time!"

But Jesus heard what was said and told Jairus, "Don't be afraid,

only believe, and your little girl shall live again."

When Jesus came to the house He wouldn't let anyone go in but Peter, James and John. In those days when anyone died, there were people who were called "mourners" and they would weep and wail and make a lot of noise for money. I suppose when they heard of this sick girl they thought, "She probably won't last long," and they were at the house of Jairus ready to mourn as soon as the little girl died.

Anyway, when Jesus saw all that was going on He said, "Weep

not; she isn't dead; she's only sleeping."

But the mourners just laughed at Jesus, and probably someone

said, "Just take a look at her; you'll see."

Jesus made them all go out of the room where the little girl lay all pale and dead. After they had all gone out but Peter, James and John and the mother and father, Jesus took the girl's hand and called, "Little girl, I say unto you, arise." It was just like we would say, "It's time to get up."

And she did wake up. She not only woke up but she got out of bed and walked around. She was alive again! Jesus said for them not to tell anybody about what happened but to give the girl something to eat. I'm sure that mother couldn't get something to eat fast enough. Her daughter had been very sick and no doubt had

eaten nothing for a long time.

Do you think that mother and father could keep from telling anyone? I don't know but somebody told Mark and Luke, because they both told the same story in the Bible. I'm glad they did, aren't you.

- Bro. Rudy Cover Sonora, California

### THE OTHER PRODIGAL

In the parable of the prodigal son, the younger son wasted his substances with riotous living while the elder son wasted his substance with commonplace living.

Jesus told the story of the younger son, then pointed out the faults of the elder son in order to illustrate to the Pharisees and scribes

their own hardness of heart and lack of spiritual discernment.

The "joy in the presence of the angels of God over one sinner that repenteth" is starkly contrasted with the attitude of the elder son, who was angry when his brother returned and would not go into the house where he was.

The elder son is the picture of those who misspend their lives living below their spiritual capabilities. The investment of abilities, money, and service in energetic pursuit of trivial values is the tragedy of commonplace living. It is no wonder that life becomes a humdrum monotony when it is wasted in dealing with mediocre concerns.

Those who claim to be followers of Christ but are more concerned with pleasure on the weekend than worship of God are examples of

wasting of life.

The Sunday school teacher who barely makes it to class, half prepared or not prepared at all, wastes the time and lives of those in the class.

The grudging tither withholding his offerings is not being "prudent in the use of money" but is wasting prodigally that which could be used in building the Kingdom. He who invests wisely in this world's values but withholds his investment in the kingdom of God is as much a pauper spiritually as a bum on Maxwell Street in Chicago.

The tragedy of commonplace living becomes the catastrophe of spiritual defeat. The elder son spoke to the father of "thy son ... (who) hath devoured thy living with harlots." The father spoke to

the elder son of "thy brother, who was lost, and is found."

The elder son was so spiritually retarded that he could not see that the man who was lost was his brother. He was so earthly-minded that he begrudged the one calf of rejoicing when he had literally hundreds for his own use. His counterpart today begrudges the pittance that goes to the church while he increases his investments where "moth and rust corrupt."

The younger son came home starved in body and repentant in soul. The elder son stayed at home, lived a mediocre life, and was fat in

body and niggardly in soul.

Neither the younger nor the elder son is the example for the Christian.

Each of them in his own way was a pauper.

The father is the ideal.

The father loved, yearned over, prayed for, and welcomed back the younger son from the far country; then he went out to persuade the elder son of the error of his ways.

The father was not only busy at making a living; he was busy at living a life of spiritual dimensions. The amassing of material

goods was secondary to his concern for spiritual realities.

The lesson for us is that there is a life of spiritual victory to be attained by effort toward excellence of soul. It requires a strong will to overcome the tendencies of the body to laziness and inertia of spiritual concerns. It takes wide-open eyes to see the dangers in self-pity. Poverty in the swine pens of the world is easier to recognize than poverty of soul in the midst of plenty.

Excellence of soul requires not only regular attendance at church, but a vital concern and a prayerful involvement in the work of God. There are not only classes to be taught; there are souls to be sought. There are not only offerings to be paid; there are intercessions to be prayed. There art not only songs to be sung; there is work to be done.

The example is the earnest, patient, faithful, seeking attitude of the father who wept over the straying son and admonishes the self-centered one. There is both an attitude of rejoicing when the lost is found and the genuine concern when the found is lost.

The other prodigal of this story has more counterparts in our midst than the younger son. The other prodigal today is busy with his own affairs, has no time or money for revivals or the extension of the Kingdom, is not involved with the souls of others, is too careful with himself, and utterly unaware that he is wasting his substance living the life of the worldling who is centered all in self.

- L. Wayne Sears from Herald of Holiness

#### -Maramaramar

When God has an especially bright crown for a soul, He first imparts an equally heavy cross.

# SUNDAY SCHOOL LESSONS FOR OCTOBER, 1971

Oct, 3 - Fruits of Faith. Heb. 11:20-29

Oct. 10 - Faith in God Brings Persecution. Heb. 11:30-40

Oct. 17 — Christ the Author and Finisher of Our Faith. Heb. 12:1-8 Oct. 24 — What Chastisement Means to the Child of God. Heb. 12:9-15

Oct. 31 - A Place of no Repentance Found. Heb. 12:16-17

# DAILY DEVOTIONS FOR OCTOBER,1971

### ANGER AND WRATH OF THE LORD

Memory Verse, Zeph. 1:18

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Fri. 1-Nah. 1:1-15 Sat. 2-Hab. 3:1-19

Memory verse, Zeph. 2:3, Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger.

Sun. 3—Zeph. 1:1-18 Mon. 4—Zeph. 2:1-15 Tues. 5—Zeph. 3:1-20 Wed. 6—Zech. 7:1-14 Thurs. 7—Zech. 8:1-23 Fri. 8—Zech. 10:1-12 Sat. 9—Matt. 3:1-17

Memory Verse, John 3:36, He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Sun. 10—Mark 3:1-12 Mon. 11—John 3:22-36 Tues. 12—Rom. 1:14-32

to live.

Wed. 13—Rom. 2:1-16 Thurs. 14—Rom. 5:1-21 Fri. 15—Rom. 9:1-33 Sat. 16—Eph. 5:1-21

Memory Verse, I Thess. 1:10
And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Sun. 17—Col. 3:1-17 Mon. 18—I Thess. 1:1-10 Tues. 19—I Thess. 2:1-20 Wed. 20—I Thess. 5:1-28 Thurs. 21—Heb. 3:1-19 Fri. 22—Heb. 4:1-16 Sat. 23—Rev. 6:1-17

Memory Verse, I Thess. 5:9, For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

Sun. 24—Rev. 11:1-19 Mon. 25—Rev. 14:1-20 Tues. 26—Rev. 15:1-8 Wed. 27—Rev. 16:1-21 Thurs. 28—Rev. 19:1-21 Fri. 29—Rev. 1:1-20 Sat. 30—Rev. 2:1-29

Memory Verse, Rev. 6:17, For the great day of his wrath is come; and who shall be able to stand?

Sun. 31-Rev. 3:1-22

Grace teaches us in the midst of life's greatest comforts to be willing to die, and in the midst of its greatest crosses to be willing

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# BIBLE MONITOR

VOL. XLIX

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NO. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## LIFE'S LESSONS

I have learned as the years roll onward
And leave the past behind,
That much I had counted sorrow,
But proves that God is kind;
That many a flower I've longed for,
Had thorns of hidden pain,
And many a roughened by-path
Skirted fields of ripened grain.

And clouds but cover the sunshine—
They can not banish the sun,
And the earth seems all the brighter
After the rain is done.
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
We gain the strength of Right.

So, the heart from the hardest trials
Gains the purest joy of all,
And from lips that have tasted sadness,
The sweetest songs will fall.
For as peace comes after suffering,
And love is reward of pain—
So, after this life, comes heaven,
And out of our loss is gain.

- Selected.

## TROUBLES AND THE CHRISTIAN

Just because we accept Christ as our Saviour is no assurance that our troubles in this life are over. Although God's grace and goodness is extended unto us in many ways and we have the presence of the Holy Spirit with us, yet we can expect trouble. Job spoke quite accurately when he said, "Man is born unto trouble, as the sparks fly upward." Job 5:7.

Even Jesus' disciples had various troubles. On one occasion, when Jesus was probably exhausted, they were crossing the sea. A great storm came up and the waves came into the ship. Fearing for their lives, they called Him from His sleep. "Master, carest thou not that we perish?" Mark 4:37-40. We can understand their

anxiety as they surely felt they were facing death.

Before this, the disciples had seen Jesus heal the man with the withered hand. They had seen many others healed. Even unclean spirits fell down before Him. Jesus had chosen them to preach, to heal the sick and to cast out devils. Perhaps they felt that one so powerful would always keep them from danger and from harm and trouble.

Such, seemingly are not the purposes of God. We all have to endure various troubles and trials. We are subject to sickness, pain, sorrow and tears. We have many vexations and disappointments in life. "Must I be carried to the skies on flowery beds of ease, whilst others fought to win the prize, and sailed through bloody seas?" We have not the promise of health or wealth, but we do have the promise, "I will never leave thee, nor forsake thee."

Christ was popular when He went about helping people. He was much in demand when He was healing the sick. The multitudes followed Him when He fed them with loaves and fishes. But when He asks something of people that they don't want to do, it is different. When a person can have Christ and health, or Christ and money, or Christ and no difficulties, many are happy. But they do not like Christ

and the cross, or Christ and tribulation, or Christ and poverty.

Jesus, in speaking of false prophets, said, "Ye shall know them by their fruits." But isn't this also true concerning Christian people? Are not God's people to be known by their fruits as well? Now if following Christ would always make easy our pathway through life, all would appear to follow Him. If following Christ was the way to health and wealth there would be no lack of followers. Sometimes it takes the winds of adversity to separate the chaff from the wheat.

Although none desire trouble, God sometimes uses it to make us more holy. The Word tells us that God does not tempt us, but He may try us to cause us to look more to Him. As God permitted Satan to try Job, Job was of such mind that he said, "Though he slay me, yet will I trust in him," Job 13:15. Is this our mind also? Is it our desire to hold to Him through adversities?

Many Christians become discouraged in the walk of life and some slip back into the ways of the world. "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

Prov. 4:18.

## TWO GOLDEN DAYS

There are two days of the week upon which and about which I never worry. Two carefree days, kept sacredly free from fear and apprehension.

One of these is YESTERDAY.

Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I can not undo an act that I wrought; I can not

unsay a word that I said yesterday.

All that it holds of my life, of wrongs, regret and sorrow, is in the hands of the Mighty God that can bring honey out of the rock and sweet waters out of the bitterest desert — the God of Love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger

## THE BIBLE MONITOR

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town, Pa. 17340.

like perfumes of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is TOMORROW.

Tomorrow with all its possible adversities, its burdens, its perils, its large promise and poor performances, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise.

I have no possession in that unborn day of grace. All else is in the safe keeping of that Infinite God that holds for me the treasure of yesterday. His love is higher than the stars, wider than the skies, deeper than the seas. Tomorrow — It is God's day. It will be mine.

There is left for myself then, but one day of the week — TODAY. With faith and trust in the Lord any man can fight the battles of today

and any woman can carry the burdens of just one day.

O friend, it is only when the burdens and cares of today carefully measured out to us by the Infinite Wisdom and Might that gives with them the promise, "As thy day so shall thy strength be," we willfully add the burdens of those two awful eternities — yesterday and tomorrow — that we break down. It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, the dread of what tomorrow may disclose.

These are God's days. Leave them with Him.

Therefore, I think, and I do, and I journey one day at a time. That is the easy day. That is man's day. Nay rather, that is our day — God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and the All-loving takes care of yesterday and tomorrow.

Robert J. Burdette

This is the day which the Lord hath made; we will rejoice and be glad in it.

— Psalm 118:24

The Lord is on my side; I will not fear. — Psalm 118:6
Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. — Matthew 6:34

Not yesterday's load we are called on to bear, Nor the morrow's uncertain and shadowy care; Why should we look forward or back with dismay? Our needs, as our mercies, are but for the day. One day at a time, and the day is His day; He hath numbered its hours, though they haste or delay. His grace is sufficient; we walk not alone; As the day, so the strength that He giveth His own.

Annie Johnson FlintFaith, Prayer & Tract League

## FEET WASHING

In II Timothy Paul says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy ... lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof." This Scripture is surely descriptive of the day in which we live. are disobedient today as never before. The children of today will not listen to anyone, not even the police, but will curse them to their face. It doesn't seem that anything can be done to stop it, and I don't believe it will be stopped. Why? Because that is what the Bible teaches. The parents of forty years or more ago were teaching that a child should be able to plan for itself and that a child should not be spanked. And the sad fact is, it is being taught today. Man hasn't learned his lesson. Man, not believing the Bible, certainly will not be led by it.

I believe that is the reason for all the riots we are having today. No regard for law and order, and therefore no regard for the Bible which is God's Word. Paul says they will have a form of godliness but deny the power thereof. In the churches today we find very little respect for the teaching of the Lord Jesus. They take what they want and make excuses for the rest thereby making light of the Word

of God.

People today have no respect for feet washing as taught by the Lord Jesus in chapter 13 of John. I will bring to your mind, although vou have heard it many times before, that Jesus washed His disciples' feet to teach them a lesson of humility. Although it does teach a lesson of humility Jesus didn't say that was the reason He washed their feet. Again they will tell you that in that time they wore sandals, the roads were dirty and dusty, and their feet needed washing. This is another excuse they give, but Jesus didn't say it was to make their feet clean. Instead He told them they were clean, but not all, meaning Judas Iscariot. In verse 7 Jesus tells Peter, "What I do thou knowest not now: but thou shalt know hereafter." If Jesus had washed their feet to make them clean He would have told them so. Jesus was doing something He never did before, nor is there any place in the Bible indicating that feet washing was practiced by the Jews as Jesus did when He washed His disciples' feet. The ancient practice of the Jews was for them to have their servants wash the guests' feet or furnish them water to wash their own feet.

Jesus plainly told them the purpose for which He washed their feet, so that we also can know even today. Beginning with verse 13 Jesus says, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Here Jesus says it was for an example of how they were to wash one another's feet. I will take Jesus for my guide. It certainly was not to make them clean. Men will make all kinds of excuses when they don't want to follow the commands of the Lord.

In Matt. 28:19,20, in the great commission Jesus authorized them saying, "Go ye therefore, and teach all nations, . . . Teaching them to observe all things whatsoever I have commanded you . . ." In Heb. 12:2, Paul says that Jesus is the author and finisher of our faith. Jesus authorized feet washing, and He finished it by washing their feet, and setting the example. I know it is better to listen to Jesus than men. And that is just what they are doing when they make excuses for not washing one another's feet. I will stake my claim on the Lord Jesus Christ.

- W. E. Bashor, 867 Lorna Dr., Glen Ellen, California 95442



#### THE BIBLE

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are

true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort

to cheer you.

It is the traveler's map, the pilgrim's staff, the soldier's sword,

and the Christian's charter.

Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, and prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened in the judgment, and be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred content.

Selected from Holy Holy Land by Sister Delores L. Marks

## THE MESSAGE OF THE GOSPEL TO THE MODERN CITY

It may well be asked, What is the message of the Gospel and to whom is that message addressed? We venture to suggest an answer: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Gospel then is the glad tidings of love—the love of God toward all mankind. It is the glad tidings of salvation, earnestly and divinely set forth in Holy Writ, bringing life everlasting for all be-

lievers. "He that believeth and is baptized shall be saved."

The modern city does not need a new message in order to have the saving health which comes to men and women, boys and girls, who possess the Faith. It needs the same message ever old and ever new. In fact, it is not possible for the Gospel to grow old and wornout as a garment, because Christ is the vitalizing force who brings hope and love into our hearts.

We are anxious to build a new world, and we lay plans, we dream dreams. We employ architects to set forth all the parts of this new building — its foundation, the various facilities customary to a building of the type we desire to erect — but we often leave God out.

Someone has said, "The modern world, and particularly the more highly civilized countries, may boast of the rapid advance in knowledge, methods, and facilities in the field of education. Young people by millions are enjoying the benefits of school and college. Countless homes are enriched and beautified by culture. Intellectual association of a kind and a degree hitherto unknown has been made possible. But education isn't everything, nor is it the principal thing. Educate a rascal, and you make him the more clever and potent for rascality."

Again, "Education, though it can develop the natural powers, cannot change their nature: it never transforms the natural into the

spiritual."

The new world cannot be built by education alone. The message of the Gospel to the modern city is that man must return to God. He must return to all the ancient creeds and doctrines that made this country great — that enabled her to develop and become a great "nation under God, indivisible, with liberty and justice for all."

According to a report issued by J. Edgar Hoover, director of the Federal Bureau of Investigation, the year 1969 saw a record high of 86 law-enforcement officers killed by felonious criminal action. This is a 34 percent increase over 1968, when 64 law-enforcement officers were murdered. The previous high of 76 was set in 1967. This raised the toll of these tragic deaths to 561 for the years 1960 through 1969. Nor is there any comfort to be found in a report of the robbery rate in the United States: 147 victims per 100,000 inhabitants in 1969. This was 13 percent above the 1968 rate, and 146 percent above the

1960 rate. Robbery is a big-city crime.

Cities with over 250,000 population accounted for nearly three out of four robberies which occurred in the United States during 1969. There were 488 victims per 100,000 inhabitants. There were 50 robbery victims per 100,000 in the suburban areas, up 12 percent over the preceding year, and 13 victims in the rural portions of the country.

Robbery rates in the larger cities were about 10 times greater than they were in the suburban areas — again pointing out the fact that robbery rates tend to increase in proportion to density of population.

On a geographic basis, this crime occurred most frequently in relation to population in the northern states, where the rate was 189 – 9 percent higher than in 1968. The western states follow with a

rate of 152, an 8 percent increase.

It is noted that arrests of persons under 18 for narcotics violations have increased sharply in recent years. In fact, in 1969, 55 percent of the individuals arrested for violations of narcotics laws were under 21 years of age. Twenty-seven percent of the marijuana arrests in 1969 were of persons under the age of 18; and 63 percent of the arrests for these crimes involved persons under 21 years of age. It should be noted that in 1964 less than 6 percent of the persons arrested for narcotics violations were under 21 years of age.

Arrests for narcotics violations were up 45 percent nationally

in 1969 over 1968.

There are hundreds of murders every year in our cities, yet God said, "Thou shalt not kill."

Thieves are busy, and violations of the law against stealing have been noted in high places; yet God said, "Thou shalt not steal."

Sex impurities are committed under the eye of Him who said,

"Thou shalt not commit adultery."

Marriage vows are broken, and homes are wrecked. Divorces are increasing. Juvenile delinquency and parental delinquency fill our modern cities.

Every newspaper publishes daily the shocking accounts of violence and crime. We are confronted constantly with domestic sins, state sins, national sins. Yes, the Gospel reveals not only how deeply a man can fall into sin, but undoubtedly how far the love of God can reach out to lift a man out of the dungeon of his misdeeds.

"Where sin did abound, grace did much more abound."

The message of the Gospel emerges as the one and only saving

hope for lost and bewildered mankind.

The Psalmist David saw it long before the coming of Christ, and in Psalms 119:105 he said, "Thy word is a lamp unto my feet, and a light unto my path." It is the need of the cities, of the counties, of the townships, and of the villages — "Tell it out among the nations, that the Lord is King." He is the Light of the world, and the Light that

"lighteth every man that cometh into the world."

We pray therefore in the words of King David in the forty-third Psalm: "O send out thy light and thy truth: let them lead me; let them bring me unto the altar of God, unto God my exceeding joy: yea,

upon the harp will I praise thee, O God my God" (vs. 3-4).

God demands first place in our lives: in our thinking, in our praying, in our working, in our leisure time, in our contact with our friends, in our family life. There is a growing tendancy in the life of modern man to leave God out of his consideration. And if God is not entirely left out, we tend to give Him only what is left. God gets what is left of our time, what is left of our talents, what is left of our substance, He often gets what is left of our strength. The message of the Gospel is clear and simple. It is really this: "Believe on the Lord Jesus Christ, and thou shalt be saved."

- Clarence C. Jacobs in Herald of Holiness

## TO ERR IS HUMAN-TO FORGIVE, DIVINE

Having recently had our attention called to this familiar "adage,"

we felt to try in our weakness to record a few thoughts.

The word err means, "to wander; to go astray; or, to be mistaken." The words, "To err is human; to forgive, divine" immediately call our attention to the vast difference between God and man. How easy it is, as we travel through this natural life, to wander, go astray, or be mistaken. This is demonstrated in so many different ways.

If we wish to walk in a way that will please our Heavenly Father, we must have as our goal a natural life lived in such a manner that we do not err. But as we think of this, the adage again comes to us, "To err is human." How then can we, as human beings, ever hope

to live so that we do not err?

Perhaps, dear reader, you are thinking that no one is perfect, or, that it is impossible for man to reach a point in this life where he does not err. Of course no mortal is perfect, but let us remember that in the wonderful Sermon on the Mount, as the Saviour instructed us as to how we should live and act as we walk the narrow way leading from earth to heaven, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. This surely means that at least our goal should be perfection. We would do well to ask ourselves, "Am I trying to the utmost of my ability to put down this carnal, human naure and the devices of Satan, that I may live a life in which I do not err?"

Let us consider how this adage may be applied to our everyday

life. We remember the instructions given to us from Matt. 18 before we are received into the Church. At this time we are reminded that it is indeed "human to err." Likewise we are reminded that we should keep this in mind as we journey with our fellow-travelers through this unfriendly world. "To forgive, divine" would surely mean that the way to help each other along the pathway would be to endeavor to have the wonderful, forgiving nature of the true child of God.

Matt. 18 teaches us that we bear a responsibility to help each other realize and overcome the errors made along the way before we can have proper forgiveness. It teaches us that forgiveness is unlimited, so long as the erring one is properly penitent. The 35th verse teaches us we must forgive our brother before our Heavenly Father

will forgive us.

The definition of the word err seems to imply that erring would be an unintentional or, perhaps, accidental mistake. It is not our duty to forgive deliberate or intentional mistakes or sins unless there is evidence of a repentant heart. This is why the Church has guidelines set up according to boundaries spelled out in Holy Writ, beyond which her members may not walk and still be called "faithful to the Master" and eligible for the Church's rights and privileges.

This adage tells something about the very nature of man, and in order to be a true follower of the Lamb, we must put off the carnal, human nature and strive to "put on the new man, which after God

is created in righteousness and true holiness." Eph. 4:24.

May we ever strive to overcome this human nature of ours, that we may partake more of the Divine Nature, which is so essential if we ever hope to "wear the crown, and by our Father's side sit down."

"And be ye kind one to another, fenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

Marvin W. Metzger in The Vindicator



#### SOUTH FULTON

Sermon by Bro. George Replogle

## THE BLESSING OF SPIRITUAL UNDERSTANDING

It is a wonderful thing to have the grace and peace of God and the hope that is laid up for us in Heaven. Can we say we have that hope in the Word of God that is the same everywhere whether it be in America, in China, in Europe, in the whole world? The Word brings forth fruit — how much from you and I?

Paul prayed for the people of Colosse, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding," Col. 1:9. If we ever expect to progress in a spiritual way we will have to put forth effort and set our mind and heart to it. I believe, then, we will be filled with wisdom and the will of God. We live in a time when the wisdom of the world is highly esteemed. That kind of wisdom comes to naught.

The children of men are in the condition they are today because they haven't done what God says, in applying themselves to study and understanding. Men go to great lengths to gain the wisdom of the world. If they would put forth that kind of effort for spiritual knowledge, I don't believe world conditions would be as they are

today.

Paul had joy in seeing folks spiritually-minded, willing to let Christ live in their life. If it was profitable for them, it is also profitable for us.

Man has done many mighty things but what are they compared to the might and glorious power of God? Man has manifested great interest in the advancement of knowledge. When we think of the power and knowledge given to us, to overcome the Devil, it is much

greater than all the powers known to mankind.

If we allow Christ to come into our hearts, we are kept by the power of God. As long as we want God to keep us, no power can overcome us. Men can make us suffer, they can persecute us, they can take away our earthly posessions, but they can't take away the promise of the Heavenly home. Jesus said, "... Upon this rock I will build my church; and the gates of hell shall not prevail against it," Matt. 16:18.

Are we happy in the confidence that we pass from death to life when we live righteously in Christ? He has made us eligible, when we walk with God, to be partakers of the inheritance of the saints in

light.

I wonder if we appreciate and are as thankful as we should be for such a power. He has taken us out of darkness and planted us in the light through Christ. His is a Kingdom that does not end, as do the kingdoms of this world. But we must start here on earth if we want to have a part in the Heavenly Kingdom. We will devote and consecrate our life to Him, if Christ be preminent in our heart.

People deny the Blood and Divinity of Christ. Jesus says we can't worship two masters. When one denies the Divinity of Christ he doesn't accept the Word that Christ was with God before the earth

was made.

In John 17, Jesus didn't pray that God would take the believers out of the world but that He would keep them from the evil. There is only a small remnant of believers in the world, but God will keep them

and sanctify them.

Jesus prayed, "As thou hast sent me into the world, even so have I sent them into the world ... neither pray I for these alone, but for them also which shall believe on me through their word," Jn. 17:18,20. When believers preach the Word it is still effective.

God won't work with an individual who is double minded, who professes but does not do His will. God is only with those who love Him in the fulness of His Word, not with a part of the mind or heart,

but with a whole heart.

God's Word says, "Come out from among them and be ye separate." Those who say by their lives that one can overcome Satan by only partly obeying are not so. Is it any wonder that God has concern that we have no part of the doctrine of the false Christ? Man does not live by bread alone, but by **every** word that proceedeth out of the mouth of God. Jesus said there would be those who say "... Lo, here is Christ or there," but He said, "believe it not," Matt. 24:23.

God has bountifully blessed the human family. There is nothing we can't do through His name. The Devil tempts us and tries us, but

if we put God above the Devil he will flee from us.

God sent His Son to save the souls of men. He wants us to not be conformed to the world. He wants us to be washed, to be white as snow.

Life is soon over and we are on the way to eternity. If we have conformed to the world we have misery and woe awaiting us. With the Word, we have a glorious reward awaiting if we comply with His will. Living righteously and Godly here, we have only a foretaste of what is prepared for us there.

It is God's desire that all be baptized and saved. He is not willing that any perish. I want my share in that great inheritance and I believe you do also. We will have a part if we are worthy.

- Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.

# WORKS HAVE A PLACE

-0 0 0 0-

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

There seems to be some question, more or less, with regard to the follower of Jesus Christ and good works. The Scripture is rather clear on this point of the matter. There need be no guesswork, when anyone receives Jesus Christ, by faith, into their life

claiming the precious promises of God.

"Likewise reckon ye also yourselves to be dead indeed unto sin,

but alive unto God through Jesus Christ our Lord." Rom. 6:11.

Good works now are bound to follow and be our constant aim as we live day to day, with the indwelling of the Holy Ghost. As we let the Holy Ghost move upon us and empower us, He will guide and direct our lives to the glory of God.

A living faith, moved by love Divine, just cannot produce the works of the flesh. All the works that present themselves without faith in Jesus Christ are only dead works. Neiher can God approve

them.

Good works do not save anyone. We are saved by grace through faith. Good works are the evidence of the abiding of Divine love and our appreciation of Christ's atonement made for our redemption.

— John B. Shank, Franklin County Nursing Home, 17201

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## A PSALM OF THE GOOD TEACHER

The Lord is my Teacher; I shall not lose my way to wisdom.

He leadeth me in the lowly path of learning; He prepareth a lesson for me every day.

He findeth the clear fountains of instruction; little by little He

showeth me the beauty of the truth.

The world is a great book that He hath written; He turneth the leaves for me slowly. They are all inscribed with images and letters; His face poureth light on the pictures and the words. Then I am glad when I perceive His meaning.

He taketh me by the hand to the hilltop of vision. In the valley also He walketh beside me, and in the dark places He wispereth to

my heart.

Yea, though my lesson be hard, it is not hopeless; for the Lord is very patient with His slow scholar. He will wait awhile for my weakness; He will help me to read the truth through tears.

Surely Thou wilt enlighten me daily by joy and by sorrow; and

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lead me at last, O Lord, to perfect knowledge of Thee.

Henry Van Dyke

Darkness cannot put out the lamp: it can only make it shine the brighter.

## **NEWS ITEMS**

#### QUINTER, KANSAS

The Quinter Congregation plan to have their Revival Meeting October 22 to 31, the Lord willing. There will be all day services and Lovefeast October 30. Brother Eugene Kauffman is to hold these meetings. We heartily invite each and everyone to come. Please pray for these meetings.

- Sister Lois Chupp, Cor.

## WAYNESBORO, PENNSYLVANIA

The Lord willing, Brother Laverne Keeney of the Lititz Congregation will hold a series of meetings at the Waynesbore Congregation beginning November 8 through 21, 1971. We welcome all who can attend these services.

Since our last report we were made to rejoice when two young souls were received into the church by baptism. They need our prayers that they will hold out faithful until the end.

Brother Jack Snyder brought a spirit-filled message on August 15 for our Harvest Meeting. Surely the Lord has been good to each one of us. Lord, help us in our weak ways to appreciate the blessings more and to be more faithful to Thee is our prayer.

- Sister Elizabeth Wisler, Cor.

## PLEVNA, INDIANA

We invite each one to come and worship with us during the following meetings.

The Lord willing, we will have our Harvest Meeting October 17, 1971, with Elder Dean St. John bringing the message. Our revival will also open on the same day with Elder Paul Reed as evangelist. These meetings will continue for two weeks and close on October 31. There will be all day services on October 30, starting at 10:30 with Communion in the evening.

Pray for our meetings that we all may be strengthened for His service and that souls may be saved.

- Sister Ruthanna Lilly, Cor.

#### MARRIAGE

#### PIKE - MOREHOUSE

Sister Nadine Pike, daughter of Brother and Sister Wayne Pike, West Unity, Ohio, and Jerry Morehouse, son of Mr. and Mrs. Edward Morehouse, Defiance, Ohio, were united in marriage on Saturday afternoon, June 26, 1971. Elder Edward Johnson performed the ceremony. They are residing at Apartment D, Box 156, Lincoln St., West Unity, Ohio, 43570.

#### **OBITUARY**

#### SUSAN GRACE EBY

Susan Grace, infant daughter of Brother George and Sister Marilyn Eby, was born May 6, 1971 at Wauseon, Ohio, and departed this life August 24, 1971 at Children's Hospital, Columbus, Ohio, at the age of 3 months, 18 days. She had been in the hospital one week.

She leaves to mourn her departure, her father and mother, one sister, Lois; two brothers, Lloyd and Bill at home; grandparents, Brother and Sister Clay Eby, and Mr. and Mrs. Carl Steinbrecher all of Wauseon; also a host of aunts, uncles, cousins, and other relatives.

Susann was a loving baby and will be greatly missed in the

home and by all who knew her.

Funeral services were held at West Fulton Dunkard Brethren Church, Friday August 27, by Elder Charles Leatherman, assisted by Elder Melvin Roesch and Elder William Carpenter. Interment in Smith's Cemetery.

Your end was very sudden, You made us weep and cry, But, Oh, the saddest part of all, You could not say Good-bye. The Family circle now is broken, A loving heart is stilled, A place in the home is vacant, Which never can be filled. Our parting here is a bitter cup, And great is the loss we bear, But we know that God makes no mistakes, And He will each our burden share.

We could not wish her back again, In this wicked, sinful world, So we'll say, "Thy will be done," Even tho we can hardly realize she's gone.

# SUNDAY SCHOOL LESSONS FOR OCTOBER, 1971

## **Primary Lessons**

Oct. 3 — Solomon is Wise. I Kings 3:1-15

Oct. 10 - Solomon Builds the Temple. I Kings 6:1-22; 8:22-30

Oct. 17 - An Evil Son. 1 Kings 12:1-15

Oct. 24 — Ahab's Evil Doings. I Kings 21:1-20

Oct. 31 - God Answers Elijah. I Kings 18:21-40

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# BIBLE MONITOR

VOL. XLIX

OCTOBER 15, 1971

NO. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## IN A MOMENT

Quite suddenly — it may be at the turning of a lane, Where I stand to watch a skylark soar from out the swelling grain, That the trump of God shall thrill me, with its call so loud and clear, And I'm call'd away to meet Him, Whom of all I hold most dear.

Quite suddenly — it may be in His house I bend my knee, When the kingly Voice, long hoped for, comes at last to summon me, And the fellowship of earth-life that seemed so sweet Proves nothing but the shadow of our meeting around His feet.

Quite suddenly it may be as I tread the busy street, Strong to endure life's strain, its every call to meet, That through the roar of traffic, a trumpet, silvery clear, Shall stir my startled senses and proclaim His coming near.

Quite suddenly — it may be as I lie in dreamless sleep,
God's gift to many a sorrowing heart, with no more tears to weep —
That a call shall break my slumber and a Voice sound in my ear —
Rise up, my love, and come away, behold the Bridegroom's here!

Selected

## SIGNS OF CHRIST'S COMING

We read in Matt. 24 of the disciples comnig to Jesus to show Him the buildings of the temple. No doubt they were proud of the buildings. But Jesus proceeded to tell them what would happen to the temple — there would not be left one stone upon another that would not be thrown down.

Of course they were interested. "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt.24:3. Many are interested also today. Some, from mere curiosity, others from mockery, still others from genuine interest and concern.

Matt. 24:36 tells us that no man knows the day and hour of our Lord's coming, not even the angels, but the Father only. Nevertheless, there are certain signs which we feel point clearly to our Lord's early return.

There are signs in the political world. Luke 21:25-27 speaks of distress and perplexity of nations. It seems quite evident our rulers are trying various approaches to solve the problems at hand. This Scripture also speaks of the sea and waves roaring which I feel is representative of the unrest of the peoples of the world. And need we point out that men's hearts are literally failing them for fear?

A spirit of war seems to prevail. I believe it was Winston Church-hill who said a number of years ago, "We seem to be moving, drifting steadily against our will toward some hideous catastrophe. Everybody wishes to stop it, but do not know how." This century is one of international wars — nations rising against other nations.

At the same time that such unrest is taking place, there are also great efforts being made for peace. Over the years have come two Hague Conferences, the League of Nations, the Kellogg Peace Pact, the United Nations and other continuing efforts for peace. We also hear a great cry for peace and safety which seems to be further fulfillment of the Word. "For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape," I Thess. 5:3.

Paul also tells us of prevailing conditions in the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away," II Tim. 3:1-5.

There is great increase in the area of knowledge, invention, and travel. Daniel was told to "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Man has harnessed the atom and

learned how to make it work for him. And who would have thought, even fifteen years ago, that man would set foot on the moon! Would it be any wonder if the Lord came down and confounded the language and caused a scattering as at Babel?

Perhaps the greatest sign to the Christian of the nearness of Christ's coming is in the religious realm. There are to be scoffers who say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation," II Pet. 3:4. I have actually heard a person say this almost as the Scripture gives it.

There are many who have a form of godliness but deny the power thereof. Paul says in II Tim. 4:3, "For the time will come when they will not endure sound doctrine." Sometime ago, I read of a poll taken among the Protestant clergy in Chicago with the following results: 87 per cent didn't believe in a literal Hell; 62 per cent didn't believe in the Virgin Birth; 81 percent didn't believe in the Bodily Resurrection; 75 per cent didn't believe in the Blood Atonement.

Dear reader, what are we coming to when those who are supposed

to be ministers won't accept the truths of the Word?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left. Watch ye therefore: for ye know not what hour your Lord doth come." Matt. 24:37-42.

#### -maramaramar

## THE BIBLE: THE WORD OF GOD

It is the Book of the ages, it will endure forever. Psalm 119:89, "For ever, O Lord, thy word is settled in heaven." Do we believe this? Do we conduct ourselves as though we believed it?

Matt. 5:18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

There are many more Scriptures that could be quoted to support the endurance of God's Word, but if we really want to believe God's Word they are not hard to find.

We also find that it is food for the soul. Deut. 8:3, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy father know; that he might make thee know that man doth not live by bread only, but by every

word that proceedeth out of the mouth of the Lord doth man live." We read in the Gospel according to Matthew that the Lord Jesus after being in the wilderness for forty days was tempted by Satan to turn stones into bread to satisfy His natural hunger. And what was the answer Jesus gave Satan? Read Matt. 4:4.

This should teach us that God wants His children to put spiritual food before the natural. Perhaps we can hardly wait for worship services to be over so we can either go home or go visiting so we can

eat much more than we should, thus committing two sins.

Also we find the Word of God to be divinely inspired. Jer. 36:2, "Take thee a roll of a book, and write therein all the words that I have

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spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day."

Again in II Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction is right-accurate."

instruction in righteousness."

As the Word has proved itself to be true, it is up to each one of us to believe it, and OBEY it. Obedience is the proof of our belief.

I am afraid that those who teach and preach that all that is needed is to put your hand on the radio and say I believe, are going to be sadly

disappointed some day along with the ones they are deceiving.

Also we are commanded to keep His Word in our hearts. Deut. 6:6, "And these words, which I command thee this day, shall be in thine heart." Also Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Again we find the Word of God is a light in darkness. II Pet. 1:19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." We sing, "The Light of the World is Jesus." Are we really walking in His light, or are we just letting the enemy of our souls make us think we are? If we compare our conduct and conversation with the Word of God we can find out. I believe the Word says something like this, "If we would judge ourselves, we should not be judged."

Some good poet (I know not who) penned these lines:
If we each evening would recall misconduct of the day,
We'd have much less to answer for in the great judgement day.
Yes if each evening on God we'd call, to pardon when we stray,
His blessings would much thicker fall in the rewarding day.

The Word is loved by the saints. Psalm 119:47, "And I will delight myself in thy commandments, which I have loved." Also in the same chapter, verse 140, "Thy word is very pure: therefore thy servant loveth it." Do we really love the Word of God? If we do we will obey it.

We also find that the Word is a saving power. The Apostle Paul says in Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;

to the Jew first, and also to the Greek."

We find the Word is a probing instrument. Heb. 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." There is to my mind no Word of the Scripture that should make us more careful of our walk in this life.

The Word also purifies. Psalm 119:9, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

I Pet. 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye

love one another with a pure heart fervently."

Why was the Word given unto us? John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and believing ye might have life trough his name." Rom. 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Is it not wonderful that we through study, faith, and obedience to

His Word can have that blessed hope, the hope of eternal life?

Paul tells his spiritual son Timothy in II Tim. 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all

longsuffering and doctrine."

I am made to believe that is the reason that the churches are so worldly today is because Paul's commandment is not being obeyed. There is not enough reproving and rebuking in the preaching these days. We find in Paul's writings that he did not hesitate to rebuke.

In the thind verse of the above named chapter he speaks of a time when they will not endure sound doctrine. I believe that time

is here.

I believe sound doctrine to be the pure unadulterated Word of God. We read in the Word what the penalties are for adding to or taking away from His Word. I sincerely hope that none of our ministering brethren would knowingly and willingly do either one.

Brethren and sisters, let us keep in earnest and unceasing prayer for our ministers, elders, teachers, and above all our Monitor editor.

- Brother Willard Beam

## PLEASURES OF THE WORLD

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We are living in a time when very few are thinking seriously of the Christian life and eternity. Most people with whom I work and come in contact don't want Christ mentioned in conversation with them. Their whole conversation is about the pleasures of the world.

It is only two hundred miles from where I live to Reno. Many of the workers go there to gamble and most of them come back broke. I just heard last night of a woman who was stranded in Reno who had neither money to buy a ticket home nor even to call home.

Most people take great pleasure in the ball games. It was reported there were fifty thousand at a ball game in Los Angles. If the games are not watched on television, they are listened to on the radio. The church members today don't want the sermon to be over thirty minutes, but can sit for hours watching a ball game. Truly they

are lovers of pleasure more than the lovers of God.

It is not wrong to go to see the ocean, but to put on the scanty bathing suits is against the teaching of the Bible. The Bible teaches that women are to dress modestly, and a bathing suit is not modest. The more they can show, it seems, the better they like it. It has even come

into the church, regardless of the admonition given them.

Paul, in II Tim. 3:1-4 tells us that in the last days the people will be lovers of pleasure more than the lovers of God, having a form of godliness but denying the power thereof. The two cities, Sodom and Gomorrah were destroyed because of their wickedness. It seems to me the world today is as bad as they were. I often wonder why a person will love the movies, ball games, dancing, bathing, and so on and then want to be called Christian. Billy Graham, in his crusade in Oakland, praised the Giant's ball team and said he liked to watch them. When the leaders of the churches take that attitude toward them, it is no wonder the people will follow him rather than the Lord.

Another reason the people of the various churches think nothing of going to the places of amusement is that most of the educators teach evolution, and say you can still believe in Christ. But the trouble is they teach Christ is not divine and that the Bible is not inspired of God. You certainly can't believe that Christ was just a man and still believe

in the inspiration of the Bible.

Paul says in Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind . . ." James I:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." There is more money spent on pleasure today, than

on any other thing.

I have before me a history of the early church which shows the difference between a Christian and a non-Christian. I quote, "The Christian refused to live like other people." The Roman world advocated pleasure, happiness, and the satisfaction of the senses as personal ends. The Christians preached and practiced self-denial, and emphasized the joy of a future life. They would not accept government offices which included the performances of heathen religious rites.

To use the words of Caecilius, "You in the meantime, in suspense and anxiety, are abstaining from respectable enjoyments. You do not visit the shows, you are not present in the solemn processions; you do not appear at public banquets; you abhor the sacred contests, and meats and drinks, a portion of which has been offered and poured out upon the altar. You do not wreathe your heads with flowers; you do not honor your bodies with odors? you reserve ungents for funeral rites, you even refuse garlands to your sepulchers-pale, tremblings worthy of pity, even the pity of our Gods. Thus wretched ones, you neither rise again nor meanwhile do you live."

This very vividly describes a Christian then and how the Christians

were looked upon by the peoplle of that time. Today you can't tell the difference between Christian and nonchristian. We are told in the Bible to come out from the world and be separate. The world, even today, will think it strange if you don't go to their shows, fairs, games, etc. Why should a Christian love the pleasures of the world when the Bible so plainly teaches against the pleasures of this world. You can't serve two masters. We all, no doubt, some time in our life have been guilty of some of these things. But in studying the Bible I have come to the conclusion that all these things are sinful in the sight of God.

The world doesn't take part in our worship services or even come to church on Sundays, so why should a Christian love the pleasures which the world loves. Wherefore do ye spend money for that which is not bread? A Christian is to be humble and lowly, and not interested in the pleasures the world loves. Jesus said you can't love two masters at once; therefore a person either loves the Lord or he loves the pleasures of this world. He may go to church but he will spend many more hours going to the places of amusement than in going to church. I have never heard of a Christian witnessing for Christ at the places of amusement. Peter says in I Peter 4:4, "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you."

You can tell what a person is interested in just by hearing him talk. Christ says, "... Out of the abundance of the heart the mouth speaketh." The Word even says as a man thinketh so is he. Paul says, "Our conversation is in heaven." He also says in I Corinthians 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." If it was needful for Paul, it is certainly needful for us today. There are so many places to go today, and the cars make it so easy to get there, much more than in our early life. Let us strive to conquer self, I know it is not easy, but we have Christ who promised

He would be with us unto the end.

- Elder W. E. Bashor, 867 Lorna Dr., Glen Ellen, Ca. 95442

## SOUTH FULTON

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## WAIT FOR POWER

Sermon by Bro. Vern Hostetler

In Acts 1, Jesus commanded His followers that they should not depart from Jerusalem, but wait for the promise of the Father which was the giving of the Holy Ghost. In Acts 2, we see the result of the filling with the Holy Ghost.

We look in the Old Testament and learn that the Spirit moved men and that the Spirit was removed from some, such as Saul. Spells of evil came on him proving that it was not good to have the Holy Spirit removed.

Why was it necessary for God to give the Holy Spirit?

The Godhead is three: God the Father, God the Son, and God the Spirit. The Father is over all, the Son is in contact with God and the human race. After Jesus ascended to Heaven He sent the Spirit. "If I depart, I will send him unto you."

Why was the Spirit sent down? What would be our condition without the Holy Spirit? How would we understand God's Word when it is given in mystery? It is concealed from the world but revealed and made known to the child of God by His Holy Spirit.

Thus we can see why He sent the Spirit — that we may realize

and understand our finite mind and God's infinite mind.

Jesus told His followers, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." We know the Spirit has power. What is that power? How far does it reach? We know the Spirit is a guiding influence. He leads men to receive and give. All good ideas of ministers, teachers, and Christian workers come from the Spirit. We implement the idea in our mind by faith. We must receive the Spirit to move, and faith to activate it. An idea is worthless without action.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," Acts 2:4. With-

out faith they could not have spoken.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . ." John 16:13. From Genesis to Revelation, it is the work of God's Spirit guiding the pen of men. The movement is sponsored by the faith of the man writing. He believed or he could not have written.

When the Word of Truth is used, God is the giver of it. Holy men of the Old Testament spoke and wrote as they were moved by the Holy Ghost. See II Peter 1:21. The Apostles of the New Testa-

ment were taught by the Spirit and given utterance.

Jesus called the Spirit a Comforter. How does it comfort? How do we get comfort from it? You must think of eternal life. You must think of the promise of the eternal home in Heaven, that is your comfort. You must believe with all your heart the promise to those who live godly. Faith and hope are inseparable.

"Not by might, nor by power, but by my Spirit, saith the Lord of host," Zech. 4:6. What is he talking about? There is a certain amount of might and power in man. But God says it is worthless. "Except the Lord build the house' they labour in vain that build it ..." Ps. 127:1. Any accomplishment is either by the Lord's direct or permissive will or it cannot be done.

Our might and power are sometimes used of God. He sometimes uses non-christians to deliver His messages. Caiaphas prophesied

that Jesus would die for the nation. The Spirit of the Lord moved him to say, "... one man shall die for the people ... that the whole nation

perish not." John 11:50.

The Comforter reproves the world of sin, of righteousness, and of judgement. He will convict one of sin. "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself? but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13.

Did you ever sit in a church and hear a minister say the Spirit told me this or that? I think it is the wrong spirit speaking his own notion of truth. The Spirit speaks not of Himself. We must remember

this.

When man says God did thus and so, we must go to the Bible to see whether it is true. If it is wrong, it is the evil spirit or man's own thinking. The Holy Spirit will not lay aside the doctrines of the Bible. Only a wrong spirit wants to remove portions of the convicting parts of the Bible.

I have heard of people who say they speak in tongues. Remember, the Devil can speak in tongues, too. Be careful! Prove the Spirit. If it is of God, it will not exalt itself. There is more power in humility than in self-exaltation. We must move in a very careful manner under the Spirit. The best way is through prayer. The time

spent in prayer is never time lost.

The Spirit will serve anyone who is willing to be taught. Those who have their mind made up cannot be taught. This thought is pictured so beautifully in Mark 9:36,37, "And he (Jesus) took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

A child relies on its parents to protect it, to guide and care for it. We must be that way so God can use us to witness for Him. We

cannot be used for Christ without this humble attitude.

The conscience won't respond anymore if you overstep it. Keep it pliable so that it won't become calloused. The Spirit leaves after while if the conscience is seared too often. Will you be like Saul—the Spirit leaves because your conscience is seared? If we have the fear of God and believe with all our heart, the Spirit will stay with us.

The Holy Spirit has only Christ as His witness. His office is only to serve God. We must remember the Holy Spirit has no message of His own. Believe on the Lord Jesus and thou shalt be saved, is His message. The Spirit will lead you to a place filled with the glory of God, not our glory. Truly humble and spiritual men who have the message of God will see God, the Father.

To glorify God is our purpose in life. The Spirit combined with

prayer will guide us to our glorious home.

- Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Ill.

## THE GOOD LIFE

The Psalmist asked a very relevant question: "What man is he that desireth life, and loveth many days, that he may see good?" (Psalms 34:12)

These desires have not gone out of style. The goals he suggested are the stated aims of many groups and societies who today cry their wares in the streets.

But the "way of life" the ancient writer portrayed in that entire Psalm, while still desirable to all, has proven illusive in this troubled world.

In this "oh, so practical" Psalm, however, the rules for achieving this are clearly set forth. If you will obey them, then "The Good Life" is yours. Here they are:

"Fear the Lord."

"Seek the Lord."

"Keep thy tongue from evil."

"Depart from evil."

"Do good."

"Seek peace, and pursue it."

"Trust in Him."

These basic principles of life at its best are possible for us all. We can put them into action. They carry great benefits. The results they bring are tremendous. Life becomes a worthy adventure when these become the ethics of a person.

Here are the consequences of doing them:

Deliverance from fears.

Enlightenment from the Lord.

Saved out of troubles.

The angel of the Lord encamping round about.

No want of any good thing.

He heareth when the righteous call.

The Lord nigh when the heart is broken.

Those with a contrite spirit saved.

No desolation in trust.

Such consequences are vainly sought by the "blind leaders of the blind" who grope in the darkness of our twilight. But they are real to those who put the rules into action.

Since the writer of yesteryear put them on parchment, many have by this formula found they are wonderfully true.

Don't knock them-try them.

Read the entire Psalm. On second thought, commit it to memory.

Then start believing it, and living it.

It's been tested! It's been tried! It's been done! It is being done! Now! Today! By Christians!

A practicable ethic. A reasonable philosophy. God's Word, a plain path that leads where you want to go and lets you do what is

worth doing!

Have a good journey. Do great things! And The Good Life" is yours.

-Selected from Herald of Holiness

ramaramarana

## THE ADOLESCENT AGE

Before we talk about adolescence, let us go back a little further — to birth. We were born with a sinful nature. David said, "In sin did my mother conceive me." We have the old nature, received through our parents. There is only one answer for this old nature —

the precious blood of Jesus.

Romans 3:10-12 reads, "As it is written, There is none righteous, no, not one; There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Even though we grew up in a Christian home, yet this is a picture of everyone of us. We should never think ourselves better than those from ungodly homes. Though we have not done many of the things which are spoken of in verses 13-18 of this same chapter, yet the same thing that prompted them to do this is in each of our hearts and all have sinned.

"But she that liveth in pleasure is dead while she liveth" (I Timothy 5:6). So we are walking dead men if we are yet in our sins.

When we are born, we enter into the years of innocence. During these years, we are not aware that we are sinners. This period varies in length. Sometimes we enter into adolescence before this realization comes. If such were to be taken out of this life during those years, they are safe by the blood of Jesus.

Then we come to the years of adolescence. Adolescence, defined, is a process of growing up — the years of growth. The years of adolescece should be years of awakening. They bring us to cross-roads, where is set before us the way of life and the way of death. "Remember now thy creator in the days of thy youth" (Ecclesiastes

12: 1).

Lamentations 3:27: "It is good for a man that he bear the yolk in his youth." Jesus has a yolk for us, and it is good for us to bear it

in our youth.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalm 119:9). The question asked is: How shall a young man cleanse his way? The answer comes: By taking heed to the Word, and acting upon it. As soo as the Word reveals a need to an individual, then is the time to be cleansed from it. Back in our early days as Christians, we would often hear this: "When

the evangelist comes, (we usually had evangelistic service once a year) then I will stand." This does not sound like Biblical repentance. If we feel a need now, do not put the decision for Christ off.

So many are living their adolescence in such a way as will make their last years miserable. Ecclesiastes 11:9 says, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes:"—if we would stop there, we might think this was giving license to live after the flesh. But he goes on, "But know thou, that for all these things God will bring thee into judgement."Judgment is ahead.

No serious thinking should be left for the death bed. Job 20:11, "His bones are full of the sin of his youth, which shall lie down with him in the dust." These youthful sins, if unrepented of, will follow us. One of the torments of hell will be the eternal remorse because of our sins.

Use your youth in such a way that you may have comfort in remembering it when you have left it. Let it be a springtime in which you are sowing and can look forward to the harvest you will reap from it. "The flower of youth never appears more beautiful than when it bends toward the sun of righteousess" (Matthew Henry).

I Timothy 4:12-16 is written to a young man. He is exhorted to be an example of the believers. The only way to be an example of the believer is to be a believer

An example in word: watch for idle words, that bring no strength to others.

An example in conversation: in all of life.

An example in charity: a life of love.

An example in spirit: not just a life of form, but our spirit should be enlivened.

An example in faith: faith that believes to the saving of the soul.

An example in purity: this is so lacking today.

"Till I come give attendance to reading"—the Bible. The Bible should be the foremost book we read. It is all right to read other books, if they have been read first of all by the parent, but they should not crowd out the Word. "....to exhortation"—you as a youth, have a right to speak to others of what you have read in the Bible. You may take the opportunities that come to testify for Christ, and this you should do. "....to doctrine"—give yourself to the doctrine of the Word.

Some people say, "You are expecting too much of your young people." The Bible says, in Titus 2:6-8, "Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity sincerety Sound speech that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Young people expected to be sober? Many people expect them to be giggling, silly, and having fun. Learn to be sober and to think seri-

ously. Grow up!

Avoid following the crowd. Be an engine, not a caboose. In the Bible, we find that it was generally not the crowd that was right. Follow the Lord regardless what anyone else does.

-Selected from The Christian Contender



#### CHILDREN'S PAGE

## CRUMBS FROM THE MASTER'S TABLE

Matt. 15:21-28; Mark 7:24-30

After Jesus had taught and healed many people in the land of Galilee He traveled to the Mediterranean coast and then northward to the country of Phenicia. This was a country outside of the land of Israel, and His disciples probably wondered what Jesus was doing away from the chosen people of God. But Jesus had something to teach them. As they came to the country that is between the cities of Tyre and Sidon, Jesus entered a house hoping that no one would know where He was. I suppose He was tired and needed to rest, but His fame had spread even to foreign lands and He could not be hid.

A woman who was a Greek came to Jesus and fell at His feet and said, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

At first Jesus didn't answer her, and His disciples said, "Send her

away."

Then Jesus answered the woman and said, "I was only sent unto the lost sheep of Israel." (or to the people of Israel.)

Then the woman came and worshipped Jesus, saying, "Lord, help me."

Surely this must have touched the heart of Jesus, but He replied, "It isn't right to take the children's bread and to cast it to dogs."

The woman knew that Jesus had the power to heal her daughter and that no one else did. She was determined not to give up and said "True, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

Jesus answered, "O woman, great is thy faith: be it unto thee even as thou wilt."

And when the woman went to her home she found her daughter lying on a bed and in her right mind. She was completely healed as only Jesus can heal.

Let us remember to ask Jesus to help us when we have need. Jesus has the power to do all things, and He will always do what is best for us.

Brother Rudy Cover, Sonora, California

## **NEWS ITEMS**

#### NOTE OF THANKS

I wish to thank all the Brethren and Sisters, and friends for the prayers, and for the beautiful cards and letters. Your thoughtfulness was very much appreciated and encouraging at such a time.

I also want to thank the Christian friends from the La Junta, Colorado community for their deeds of kindness and their visits while I was

in the Medical Center. May the Lord bless you.

-Sister Mary Keller

### GRANDVIEW, MISSOURI

The Lord willing, the Grandview Congregation plan to have a one week Revival Meeting November 7 to November 14. Elder Jacob Ness will be our Evangelist. We invite you to come and enjoy these meetings with us. Our Lovefeast will be on Saturday evening November 13.

-Miriam Reed, Cor.

#### **OBITUARY**

#### LETTIE R. HOLL

Lettie R. Holl, age 84, of 8007 Pittsburg Ave. N.W., North Canton, Ohio, passed away at the Aultman Hospital, Canton, Ohio, after an illness of one week. She was a member of the Dunkard Brethren Church and showed a constant interest in the Church. She and her husband celebrated their fifty-seventh wedding anniversary on March 19, 1971.

She leaves to mourn her departure her husband, Leroy; three daughters, Dawn of the home, Mrs. Glenna Ulm and Mrs. Joyce Sluss; eleven grandchildren; nine great-grandchildren and a host of friends.

Services were held at the Lewis Karlo Funeral Home with Elder Joseph Flora and Dale Young officiating. Burial was in the North Canton Cemetery.

-Brother Alvin Silknitter, Cor.

## PRIMARY SUNDAY SCHOOL LESSONS FOR NOVEMBER, 1971

Nov. 7 - Jehoshaphat a Good King. II Chron. 17:1-6; 19:1-7

Nov. 14 - God Demands Honesty. Amos 8:1-10; Luke 6:38

Nov. 21 — Israel Suffers for Sin. II Kings 17:6-23; Psalms 66:18

Nov. 28 - Satan's Evil Work, Genesis 3:1-21

## ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER, 1971

Nov. 7 - From the Law to the Gospel. Heb. 12:18-24

Nov. 14 - A Kingdom that Cannot be Moved. Heb. 12:25-29

Nov. 21 - Thanksgiving, I Chron. 16:7-35

Nov. 28 - Jesus Christ the Same Yesterday and Today and Forever. Heb 13:1-9

## DAILY DEVOTIONS FOR NOVEMBER, 1971

#### BAPTISM

Memory Verse, Matt. 3:11, I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.

Mon. 1-Matt. 3:1-12 Tues, 2-Matt. 20:20-28 Wed. 3-Matt. 21:23-46 Thurs. 4-Matt. 28:16-20 Fri. 5-Mark 16:14-20 Sat. 6-Luke 3:1-14

Memory Verse, Matt. 28:19, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Sun. 7-Luke 3:15-22 Mon. 8-Luke 7:18-30 Tues. 9-Luke 12:49-53 Wed, 10-John 1:19-34 Thurs. 11-John 3:22-36 Fri. 12-Acts 1:1-26 Sat. 13-Acts 2:37-47

Memory Verse, Acts 2:38, Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus

Christ for the remission of sins, and ye shall receive the aift of the Holy Ghost. Sun. 14-Acts 8:5-25 Mon. 15-Acts 8:26-40

Tues. 16-Acts 9:1-22

Wed. 17-Acts 10:34-48 Thurs, 18-Acts 11:1-18

Fri. 19-Acts 16:14-34

Sat. 20-Acts 18:1-11

Memory Verse, Acts 16:33, And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

Sun. 21-Acts 18:24-28 Mon. 22-Acts 19:1-7 Tues 23-Acts 22:1-21 Wed. 24-Rom. 6:1-23 Thurs. 25-Deut. 8:1-20 Fri. 26-1 Cor. 10:1-12

Sat 27-1 Cor. 12:1-31

Memory Verse, Rom. 6:3, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Sun. 28-Gal. 3:22-29 Mon. 29-Col. 2:1-23

Tues. 30-I Pet. 3:15-22

Paul L. Wagner R. 1 Manheim, Pennsylvania 17545

# BIBLE MONITOR

VOL. XLIX

**NOVEMBER 1, 1971** 

NO. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## LET'S SUPPOSE

Suppose each day were sunny
And the skies were always blue,
And this began with sunrise
And with every day that's new.

Just assume there were no pain,
No sickness or ill health,
That troubles were unheard of,
And each one of us had wealth.

And what if sorrow never came, And no one knew of fears, No sadness or unhappiness Would ever draw our tears.

Imagine all the lonelinesss
Which fills each empty heart
Was something that could never be,
For loved ones would not part.

If life were naught but pleasure,
Would we ever have to pray?
Would God be necessary if
No troubles came our way?
— Dean Wikoff

## DECEPTION

According to the dictionary, deception is the act of deceiving. Deceit always implies design, whereas deception may be unintentional. To deceive is to mislead, or trick.

The Psalmist says, "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off

to be wise, and to do good." Psa. 36:1-3.

David apparently concluded in his own mind that the wicked had ceased to fear God because he (the wicked) flattered himself and spoke words of iniquity and deceit. No doubt, as the wicked went on in the ways of sin, he either did not recognize or would not admit the danger of his wicked practices. Isaiah said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," Isa. 5:20. This appears almost like the days in which we live — what used to be wrong is too often considered acceptable whereas the old standards are esteemed very lightly. The wicked are quick to justify themselves in their own eyes. Satan could not deceive them if they didn't deceive themselves. "Every man is tempted when he is drawn away of his own lust, and enticed." James 1:14,15..

Therein lies a truth that everyone would do well to keep in mind. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings," Jer. 17:9,10. Yes, I believe God searches men's hearts to try them as gold and to see if there are impurities therein. I wonder if God doesn't try the reins, somewhat as would the rider of a well-

broken horse, to see if we are responsive to his direction.

We are admonished in I Peter 2:1-3, "Wherefore laying aside all malice, and all guile (deceit), and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that we may grow thereby; if so be ye have tasted that the Lord is gracious." Just as the physical body grows and matures from an infant state, so also the spiritually mature state may be attained through proper nourishment after being born again. But notice, this growth in grace depends upon our **desire** for the "milk of the word."

Again, David declared in Psa. 101 that: he would behave himself wisely; he would set no wicked thing before his eyes; whoever slandered his neighbor he would cut off, and whoever worked deceit should not dwell in his house. Furthermore, he prayed unto the Lord, "Deliver my soul, Lord, from lying lips, and from a deceitful tongue,"

Psa. 120:2.

Job also purposed in his heart that as long as he had breath, "My lips shall not speak wickedness, nor my tongue utter deceit," Job 27:4.

David asked the question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" In answering his own question he said, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully," Psa. 24:3.4.

We can never abandon our vigilance in this life. Satan is a master of deception. In tempting Christ, he was trying to deceive Him. If he attempted to deceive the Son of God, think what he might accomplish in our lives if we are not careful.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasing." Gal. 6:7, 8.

#### sammer.

Would you believe in missions if you had to change places with the heathen?

## THE BIBLE MONITOR

## **NOVEMBER 1, 1971**

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## CHRIST OUR INTERCESSOR

We would like to suggest two texts for this brief meditation on "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). The intercession of Christ is a very important subject for the Christian. But I fear we have not spent nearly as much time in explaining the purpose of the intercession of Christ and its place in the Christian experience as we have spent in preaching the cross. On the cross Jesus obtained our salvation. At the right hand of God, Jesus maintains our salvation. We sing sometimes about the tangled threads of life. Isn't it true that even Christians can tangle the threads very badly sometimes? What are we going to do about the many imperfections, shortcomings, and mistakes after we have become Christians? These are taken care of by Christ's intercessory work at the right hand of God.

In the book of Hebrews we would expect to find the greatest teaching on it, because it portrays Jesus Christ as performing the function of a priest at the right hand of God. The Book of Hebrews is the Leviticus of the New Testament, the story of the priesthood. Jesus Christ, of course, is the great Priest who is doing for us all and more than the Old Testament high priest did for his people. Let us look at this subject in the first place from His nature. the nature of our High Priest? We see from the Book of Hebrews that He is both human and divine. Do you remember that when Job was afflicted he expressed the desire for a daysman? He expressed a desire for a daysman that might, as he said, "lay his hand on us both." He felt the need of somebody that could stand halfway between God and man, that could talk to God and also talk to man. Jesus Christ is the daysman. He is God and He is also man. He can talk to men from the angle of God, and he can talk to God as a man. He alone can stand between God and man.

Let us notice Hebrews 7:26: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." In other words, a man who is going to intercede for us at the right hand of God has to be absolutely and perfectly sincere. We must be able to trust him, and God must be able to see that there is no guile in him. And that is what we see that Jesus is. In His character He is just what God expects and what we expect. And of His human side we read in the second chapter of Hebrews. Notice especially verses 14-18. He knows exactly how strong temptation can be in the lives of individuals.

When Jesus had His temptations in the wilderness you remember that He had been on a fast forty days and that afterwards Satan came

and tempted Him. Have you ever thought from the human side how much Jesus must have been pulled down, how emaciated He must have been, how weak He must have been? And then on top of His weakened condition, Satan imposed upon Him the biggest temptations that ever faced a human being. A lot of people like to hide behind the idea that, after all, since Jesus was God, it should have been easy for Him to resist temptation. But think how He was pulled down, down to our level, and how He then was given temptations that were far above our level. I have never been offered the whole world. have you? Of course, you haven't. And yet Jesus was, and that is why He came - He wanted the whole world. And Satan said to Jesus, "Why don't you change the stones into bread and then you can eat?" He was hungry, and I believe that Jesus felt in His body all the drive and physical passion that the drunkard feels when he feels that he must go out and get that drink. It says that He was tempted in all points like as we are, that is on the points of the lust of the flesh, the lust of the eye, and the pride of life. He did not have every detailed temptation, but His temptations were in those three directions

Then again we remember how Jesue in the Garden of Gethsemnae was longing for the fellowship of His disciples whom He loved so much. And they slept. And I would like to say reverently that I'm glad they slept. I'm glad He bore it all alone, because when we go through Gethsemane experiences in our life, and we feel alone, then we know there is Someone who knows how a person feels at a time like that. Jesus was alone, but now we never need to be alone, because we can always come to the One who can sympathize with us and knows exactly what we are going through. He understands all my weakness, and when I make mistakes and come to Him in penitence He understands. And because of that He can have sympathy for me. He has both a human and a divine nature. And then in His office He is a mediator.

I said already that He stands between man and God, and we see this in Hebrews 5:1, "For every high priest taken from among men is ordained for men," that is, he represents the human family for God. He speaks for men to God. That is exactly the opposite of what a prophet is. A prophet speaks to people from God, as a messenger from God. But a priest carries the weakness, imperfections, and the frailities of the human family and intercedes to God for them. He is a man at the right hand of God: He understands how we feel. He is pleading for us; and another thing, He is eternal.

I used to think that Hebrews 7:25, "He is able to save them to the uttermost," means that He is able to take a man out of the gutter, that is, the worst sinner, and save him. Now that is true, but that is not what this verse means. This verse talks about the uttermost in the other direction. That is, when once we are saved Jesus is able to keep us saved for time and eternity. Our High Priest "ever liveth"; as

long as we need somebody to talk to God about our imperfections He is there. This helps me to have confidence in Jesus Christ and it helps me when I stumble to come to Him in penitence. It may be that we fail seventy times seven, yet He "ever liveth to make intercession" for us. That has hiped me a great deal in appreciating Jesus as my High Priest.

The last thing we wish to discuss is His functions. We have already mentioned His intercession. What does it mean to me that

Jesus intercedes for me? Let us notice the song:

"Arise, my soul, arise,
Shake off thy guilty fears;
A bleeding sacrivice
In my behalf appears;
Before the throne my surety stands,
My name is written on His hands."

And then I like the third verse particularly:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
Forgive him, oh! forgive, they cry,
Nor let that ransomed sinner die."

I like that idea. In the presence of God is One who was wounded for my transgressions. And when He stands before God and I come with my penitence, Jesus turns to God and says, "I died for his sins; forgive him, for My sake." I love that. I must always love my High Priest. He means so much to me in my own Christian

experiences.

According to the law every priest must bring some kind of offering when he goes into the holy of holies. And I find in the Book of Hebrews that Christ also brought an offering. What He brought was His own precious blood. He went within the veil carrying His lifeblood and presented it on the altar. Heb. 9:12. In Old Testament times they used to talk about the ark of the covenant, but in the New Testament we find the throne of grace. "Let us therefore come bodly to the throne of grace, that we may obtain mercy (for the sins of the past), and find grace to help in time of need (now)." That throne of mercy is the place where the blood of Jesus Christ was sprinkled in the presence of God. Heb. 9:13, 14. And because that blood is there, I find mercy, and what is more, I can come and find the grace that I need in time of trouble. And so in our Christian lives, let us lean heavily upon and let us appreciate the work of Christ. I think this is prefigured in the ordinance of feet washing. Jesus said, "He that is washed needeth not save to wash his feet;" that is, we are clean, we are bathed at Calvary, but our feet, the stains of our daily walk, are washed by His intercessory work at the right hand of God. - Roy S. Koch

# MOTHER SHIPTON'S PROPHESIES

Mrs. Shipton was born at Norfolk, England. Died 1449.

And now a word in uncloth rhyme Of what shall be in future time; For, in those wondrous far off days, The women shall adopt a craze To dress like men and trousers wear, And cut off all their locks of hair.

They'll ride astride with brazen brow, As witches do on broomsticks now; Then love shall die and marriage cease, And nations wane as babes decrease. Then wives shall fondle cats and dogs, And men live much the same as hogs.

A carriage without horse shall go, Disaster fill the world with woe; In London, Primrose Hill shall be, Its center hold a Bishop's See. Around the world men's thoughts shall fly Quick as the twinkling of an eye.

And waters shall great wonders do— How strange and yet it shall come true, Then upside down the world shall be, And gold found at the root of tree. Through towering hills proud men shall ride, No horse or mule move by his side.

Beneath the waters men shall walk, Shall ride, shall sleep, and even talk, And in the air men shall be seen In white, in black as well as green. A great man then shall come and go For prophecy declares it so.

In water then iron shall float, As easy as a wooden boat; Gold shall be found in streams and stone, In land that is as yet unknown. Water and fire shall wonders do, (steam) And England shall admit a Jew. The Jew that once was held in scorn
Shall of a Christian then be born;
A house of glass shall come to pass, (The Crystal Palace)
In England, but alas! alas!
A war shall follow with the work
Where dwells the pagan and the Turk.

The states will lock in fiercest strife And seek to take each other's life; When North shall thus divide the South, The eagle builds in lion's mouth. Then tax and blood and cruel war Shall come to every humble door.

Then when the fiercest fight is done, England and France shall be as one. The British olive next shall twine In marriage with the German vine; Men shall walk beneath and over streams, Fulfilled shall be our strangest dreams.

All England's sons that plow the land Shall oft be seen with Book in hand. The poor shall now great wisdom know, And water wind where corn doth grow; Great houses stand in farflung vale, All covered with snow and hail.

In nineteen hundred twenty-six, Build houses light of straw and sticks For then shall mighty wars be planned When pictures seem alive with movements free, When boats like fishes swim beneath the sea, When men like birds shall scour the sky.

Then half this world deep drenched in blood shall die But those who live to see all this through, In fear and trembling this will do Flee to the mountains and dens, To bog and forest and wild dens.

For storm will rage and ocean roar When Gabriel stands on sea and shore, And as he blows his wondrous horn Old worlds shall die and new be born.

From 1942 Bible Monitor
 Selected by Sister Glenna Graft

#### SOUTH FULTON

# GRIEVE NOT THE HOLY SPIRIT OF GOD

Sermon by Bro. Harley Rush

Eph. 4:22-32. I am sure no one wants to grieve the Holy Spirit. Deep in our hearts we all want to do His will. But no matter how carefully we try, we may all be guilty of grieving Him. Unknowingly and unintentionally we may do or say something we shouldn't. How can this be?

Let us first remember there are three — God, Christ, and the Spirit. These three are one. When we grieve one we grieve all. If we say we love Him, we must serve Him in deed and in truth. We must be careful not to do or say anything that would draw us away from Christ such as acting contrary to the guidance of the Spirit. It is necessary that we regard this at all times.

When we came into the church we made a baptismal covenant to be true and faithful. If we go out into the world and believe its doctrine, we become disobedient to the Spirit. Trying to hide behind a cloak of religion grieves the Spirit. The world looks and knows it is a pretense. These things should not be.

Proverbs 22:1 tells us that "a good name is rather to be chosen than great riches." It is so important for us to keep a good name for it will benefit us in both the spiritual and natural life.

The Spirit is sorrowful to behold mankind with the indecent dress, indifference and coldness of the human heart which is insensitive to evil. The world does not care how much the Father, Son, and Spirit are grieved.

Our nation is so far from God that we cannot anymore be called a Christian nation. That is why we have these awful conditions.

An instance of grieving the Holy Spirit is the rich young ruler. He had much wealth and possessions. He came to ask Jesus how to recieve salvation. Jesus told him to sell what he had and give to the poor and then come follow Him. The young man went away sorrowful for he didn't want to hear those words. He was told to separate himself from his possessions, but they were his whole life and he left the presence of Jesus.

In Gethsemane when Jesus was thinking of what was before Him He prayed for Himself and His followers with a sorrowful heart. He knew He had committed no sin.

Why, then must He lay down His life? Because God willed it so and because of the sin of generations to come that mankind might be saved from eternal damnation.

When we grieve the Spirit we make Jesus feel as He did in the garden. Only one who loves — grieves. Think and meditate on that. If we don't love we don't grieve.

God loved the world so much that He gave His only Son that

through Him we might have life.,

We hear people say, "No one loves me, God does not love me." That is because we do not love God. "Like as a Father pitieth his children, so the Lord pitieth them that fear him." The love and prayers and pity of a natural father for his son is how God loves and cares, and is concerned for us. He is not willing that any should perish. He grieves because He loves us.

Some say God is dead. That is because they have turned away

from their Bible. This grieves the Holy Spirit.

Paul names a number of things that grieves the Holy Spirit — bitterness, wrath, anger, and clamour, evil speaking, and malice. Paul said, "let it not once be named among you." Do we ask ourselves if we are guilty?

We forget too many times. Isn't it true that when we do those

things that we know please God we feel so wonderful?

Bitterness is a spirit that refuses to be reconciled. God does not give us privilege to hold bitterness. He would have us admit our wrong and be reconciled to our brother or sister.

Watch little children at play. They play peacefully, then suddenly they have a spat. Left alone, they soon become reconciled and return to their peaceful play. Children can be great teachers to

us; wrath and anger have no place in the Christian life.

Anger is one characteristic that has been and always will be with us. We speak words we ought not. It grieves and hurts the Spirit that dwells in us. Few are the homes where harsh words of scolding and anger are not heard. This grieves the Holy Spirit.

Evil speaking is also a sin that grieves the Spirit. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.

It is worthless and empty.

When the voice of God speaks and a professor exhibits a resisting spirit, he is not a possessor of Christianity for he will not walk with God or listen when God warns him of his sin.

Some of the Jews accused Christ in all that He did. That was their downfall because they were so opposed to Christ. If you and I

are willfully disobedient we grieve the Holy Spirit.

Ananias and Sapphira grieved the Spirit when they lied to the apostles and kept back part of the price of a possession that was to be given to charity. They each knew they were lying. They were struck dead. Do not try to hold back a part if God calls. Place everything before Him. Ananias and Sapphira made a good pretense

but it didn't carry them through.

If we sing the song, "I surrender all" and don't, we are sinning. Did you ever stop to think that the songs we sing from the heart are a blessing if we carry them out. Or is singing just a form of worship to you?

We sing the song "Precious Bible" and pick up the Bible once a week. How can you sing that you love it when you open it only on Sunday? We sing the song, "O For a Thousand Tongues to Sing God's Praise" and we don't even use the one tongue we have to sing His praises, or to witness, or pray.

Oh, that we may say as David did, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any

wicked way in me, and lead me in the way everlasting."

May God help us that we would not grieve the Holy Spirit. Let us show our love and consecration to God.

- Sister Elta K. Blythe, 822 W. Calhoun, Macomb, Illinois

# PROPERTY NOT SUBJECT TO TAXATION

-0000

A tax collector one day came to a poor minister in order to assess the value of his property and to determine the amount of his taxes.

"I am a rich man," said the minister.

The official quickly sharpened his pencil and asked intently, "Well, what do you own?"

The pastor replied, "I am the possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the Eternal City."

"What else?"

"I have a brave, pious wife, and in the Bible it says, 'Who can find a virtuous woman? for her price is far above rubies'."

"What else?"

"Healthy and obedient children."

"What else?"

"A merry heart which enables me to pass through life joyfully."
"What else?"

"That is all," replied the minister.

The official closed his book, arose, took his hat and said, "You are indeed a rich man, Sir, but your property is not subject to taxation."

Selected by Sister Jeanette Poorman

# WHAT IS WORLDLINESS?

Paul wrote to the Christian church in Corinth, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12).

He also wrote, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Worldliness has always been condemned. The Bible condemns it, and our own spirit condemns it. We have tried to live by the Word and by the spirit of Christ. Some of us have not always been right in our definitions of worldliness, but we were right in taking

our stand against the world of sin; against worldliness.

Worldliness as condemned in the Scriptures has to do with the world of sin around us. Some call it "the sinful world." Christians should make themselves very clear at this point. There are many good, clean, and wholesome things in the world that the very best saints can enjoy. This is not the world that is condemned in the Bible. It is the world of sin and sinfulness owned and operated by Satan that is condemned in the Bible.

Jesus said of his disciples: "They are not of the world, even as I am not of the world" (John 17:16). This is the world John spoke of when he wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (John 2:15). This is the world that is an enemy of God. James wrote (James 4:4) "Whosoever therefore will be a friend of the world is the enemy of God." And anyone who does love the world is an enemy of the Christians and the church.

The "spirit of the world" is the spirit of Satan which is an eivl spirit. The "spirit of the church" is the spirit of Christ which is the Holy Spirit. These two spirits are opposite in their very nature and always will be. Paul said: "What concord hath Christ with Belial?"

(II Cor. 6:15).

There are many definitions for worldliness today. I have had to change my mind a few times through the years to be honest with myself and others. To be worldly is to be carnal, selfish, sinful, and fleshly. It means to be like this world in ways that displease God. You cannot be a "wordly Christian." If you are a Christian, you are not worldly. And if you are worldly, you are not a Christian. Worldliness is deeper than external things. It is a condition of the heart, of the spirit of man.

Not all that is in the world is bad. We live in a world that God made, and God is not the author of sin. God pronounced our world

"good" when He made it. We still live in a very beautiful and wonderful world. Sin is the cause back of the heartaches and troubles in our world. If it were not for sin, this world would be a very wonderful place to live. God has blessed us with so many things to enjoy that we don't have to indulge in sinful things. Jesus said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

Worldliness begins in the heart. One's conversation, dress, activities, ambitions, pleasures, entertainment will all be carnal if his heart is carnal. Worldly people are motivated by the spirit of the world. The more one yields to the spirit of the world the more

worldly he will become.

But Paul said to the Corinthian Christians: "You have not received the spirit of the world, but the spirit which is of God." The Spirit of God makes you spiritual, just as the spirit of the world makes one sinful and worldly. The more one yields to the Spirit of God the more spiritually minded he will become. One cannot be spiritual and worldly at the same time. He is one or the other. Anything that would drag one down and draw him away from Christ, destroying his spiritual life is wrong. It is sinful; it is worldly! This is what the spirit of the world does. John says "the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world."

What does it mean to be wordly? Can we know if we are wordly or not? Surely, every sincere Christian wonders at times if he might be a bit wordly, or be considered wordly by others. Is there any way that we might be able to examine our own hearts and lives to know for sure? Or, is there a rule by which we may measure ourselves?

It is worldly to be full of pride (carnal, selfish pride). It is worldly to be covetous and greedy or mean and contemptible. It is worldly to be resentful and spiteful and hold a grudge. It is worldly to hold an unforgiving attitude toward anyone. It is worldly to be deceitful and underhanded and crooked. It is worldly to be jealous and envious. It is worldly to be lustful and to destroy your own body. It is worldly to plan another's downfall. It is worldly to beat your neighbor out of what is rightfully his. It is worldly to rob God and His church. It is worldly to kill and lie and cheat and defraud. This is the way the world lives. This is the result of the spirit of the world in action in the hearts of people. This is not the way Christians live! This is the way the world lives!

What is the answer to worldliness? Christ gives the answer. It is conversion, spirituality, sanctification, a Spirit-filled life. Dedi-

cation, devotion, determination, these are the answers. A real Christian does not want to be worldly. He does not want to be known as one of the world.

A Christian wants to be known as a Christian. He values his influence and reputation enough to regard it and protect it when he can. He seeks humbly to know and do God's will. He tries to please the Lord. He does not try to please the world. He is not interested in what the world is interested in. His interests lie in a different direction.

If the devil can succeed in pushing the world into our lives, he will destroy us. A Christian is spiritual because Christ lives in his heart. And Christians make up the church. So the church, local or universal, will only be as spiritual as the ones who compose it. So it all boils down to this; if we would be a spiritual people, we must keep the world of sin out of our hearts and lives. We must live close to God. We must be obedient and prayerful. We must fight against the spirit of the world. We must defeat temptation. We must rise above the things that would destroy us. We must be devoted to Christ and His cause. We must give ourselves unreservedly to Christ and His will for us.

I have not overdrawn the picture. This is not straining at a gnat. The world is forever at the door of the church seeking to press its way inside. It can only get in as people permit it to get in. It is foerver at the door of our hearts seeking an entrance into our lives. We must guard against worldliness in every form as God reveals it to us.

Here is a good rule to follow: Anything that would dull my spiritual senses, destroy my spiritual appetite, hurt my influence, rob me of my peace, kill my spiritual joy, dim my spiritual vision, enslave my will, darken my spirit, or defile my soul, must be kept out of my life. This is worldly.

John wrote: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).

Again he wrote: "And the world pesseth away, and the lusts thereof: but he that doeth the will of God abideth for ever" I John 2:17

— Wesley G. Weisbrod in Vital Christianity

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#### CHILDREN'S PAGE

# JOHN THE BAPTIST IN PRISON

Matt. 11:1-15, Luke 7:19-30

Would you like to be put in jail for telling the truth? Of course you wouldn't, but that is just the way it was one time with John the Baptist. He was the one who had baptized Jesus and taught the people to repent of their sins. John was a very brave man. He told King Herod that it wasn't right for him to marry another man's wife. Herod had married his brother Philip's wife whose name was Herodias. Herodias was so angry at John that for her sake the king had commanded that John be put in prison.

A prison can be a very lonely place. In those days the prisons were underground and very dark. The food was poor and the guards were cruel. Because Herod believed John to be a righteous man, he feared him, and John was grantd the privilege of talking with his friends. John wasn't worried about himself but he wanted to be sure about Jesus. He sent two of his disciples unto Jesus and told them to ask Him. "Art thou he that should come? or look we for another?"

When the two found Jesus, what do you think He was doing? Jesus was doing just what had been prophesied of Him years before by the prophet Isaiah (42:7, 61:1). He was healing the people. As the disciples of John looked on, a blind man came hobbling along and Jesus healed him so that he shouted and leaped for joy. There was a whole crowd of people — men, women and children — who were sick or had diseases or were crippled, and Jesus healed them all. Finally the two disciples of John got close enough that they could give Jesus John's message, and Jesus replied, "Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

When the two disciples of John returned with Jesus' answer, I am sure John was comforted. Now he knew for sure that Jesus was the Redeemer to come.

-Bro. Rudy Cover, Sonora, Ca.

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God would have no furnace if there were no gold to separate from the dross.

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# **BIBLE MONITOR**

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

# I GIVE THEE HUMBLE THANKS

For all the gifts that Thou dost send,
For every kind and loyal friend,
For prompt supply of all my need,
For all that's good in word or deed;
For gift of health along life's way,
For strength to work from day to day,
I give Thee humble thanks.

For ready hands to help and cheer, For listening ears Thy voice to hear, For yielded tongue Thy love to talk, For willing feet Thy paths to walk, For open eyes Thy Word to read, For loving heart Thy will to heed, I give Thee humble thanks.

For Christ who came from heaven above, For the cross and His redeeming love, For His mighty power to seek and save, For His glorious triumph o'er the grave, For the lovely mansions in the sky, For His blessed coming by and by, I give Thee humble thanks.

- Selected

# **THANKSGIVING**

What does Thanksgiving mean to you? To many it means a day off from work or watching a football game on television. To others it means pumpkin pie, cranberry salad, and turkey with all the

trimmings.

The early settlers came to these shores in December, 1620. The first thing they did was to kneel and thank God for bringing them across the tempestuous sea. A year later they observed Thanksgiving which lasted several days. History tells us that nearly half of their number perished that first winter. Would we give thanks under those conditions?

Among those who first came was William Bradford who became governor of the little colony. He is supposed to have issued the

following:

Proclamation To All Ye Pilgrims

"Inasmuch as the great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetables, and has made the forest to abound with game and the sea with fish and clams, and inasmuch as He has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our conscience; now I, your magistrate, do proclaim all ye Pilgrims, with your wives and ye little ones, do gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the day time, on Thursday, November ye 29th, of the year of our Lord one thousand six hundred and twenty-three and the third year since ye Pilgrims landed on ye Pilgrim Rock, there to listen to ye pastor and render thanksgiving to ye Almighty God for all His blessings."

— William Bradford Ye Governor of Ye Colony

I am thankful that this nation was founded upon many of the principles of God's Word. "Blessed is the nation whose God is the Lord," Psa. 33:12. God has blessed this nation above many around us. May not the words of Moses unto the Children of Israel be appropriate for us to consider? "The Lord thy God bringeth thee into a good land ... a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it. Beware that thou forget not the Lord thy God ... lest when thou hast eaten and art full ... then thine heart be lifted up and thou forget the Lord thy God ... and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth," Deut. 8:7, 9, 11, 12, 17.

It is a sad fact that when things are going well, men tend to forget God. Men forget that it is God who gives health and strength and all the blessings of life. The Word says, "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth ... and it shall be, if thou do at all forget the Lord thy God, and

walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish," Deut. 8:18, 19.

Think of all the nations that have preceded us, most of which have gone into oblivion. Have we any reason to expect otherwise if we forget God? "The wicked shall be turned into hell, and all nations that forget God," Ps. 9:17.

The first Thanksgiving season 350 years ago had one element that will be missing in too many homes this year. That element is the

giving of thanks for the blessings of God unto each of us.

The greatest expression of God's love for us is His Son Jesus Christ who came to die "that whosoever believeth should not perish but have everlasting life." His coming gives us hope for the trying days ahead. For this let us be thankful.

# LET US GIVE THANKS

For this dear land of ours, in peace and plenty spread From sea to sea; for blue skies overhead Whose sun is shadowed only by the clouds that drop sweet rain Upon the earth, — not messengers of sudden death and cruel pain, We give God thanks.

For harvests plentiful of fruit and golden grain To fill our bins and cellars, — lawful gain

# THE BIBLE MONITOR

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Of healthful toil and labor 'neath the glowing summer sun; For days of honest work and nights of quiet rest when work is done, We thank Thee, Lord.

For constant friends, and homes that firmly stand With sheltering roof and ever friendly door throughout this land; For freedom to go in and out at will, to say our say With fearless words; to sing and praise, and all unhindered, pray, — We render thanks to God.

For schools and lush green gardens, where little children learn and play, Growing to manhood freely, in carefree happiness each day; For loving parents who have known the wholesome fear of God, Who live in love and honor, who no evil bypaths trod, We praise Thee, Lord.

But, — should these abundant blessings cease to flow From out His hand, and in this peaceful land we come to know The woe of war and want, let us be thankful still, Still trust and praise, still thank the Lord always, still do His will, And bless His name.

All these abundant blessings we accept with thankful praise, — How exceedingly abundantly God blessed our humble ways! — Yet one more blessing would we crave from our dear God above, That we may one day merit these good gifts of His great love! Lord, grant our prayer.

- By Margery Coffman

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# "IN EVERYTHING GIVE THANKS"

"Be ye thankful," Paul writes in Collossians 3:15. Though these words were written to the Christians of his day, they are likewise a challenge to us to exercise the spirit of thankfulness in our hearts.

We are grateful that our government sets aside a special day for the giving of thanks. This recognition affords all of us an opportunity to count and recount blessings of the past. But is one day sufficient for the truly thankful heart? He who stores up his thank offerings for this one special day, loses much joy in life. He who lives daily in an attitude of thankfulness receives in his life great joy and happiness. So, then, the truly thankful heart will give expression daily for the blessings he enjoys. To the grateful heart the giving of thanks is an expression which cannot be withheld. It must flow continuously,

and not be hidden in the inner chambers of the heart until a day of

thankfulness is proclaimed.

What is there in life that should call for daily thanksgiving? For what shall I be thankful? To whom do I owe thanksgiving? What benefits have I received that merit the expression of gratitude? These may be questions that confront us anew as we approach another Thanksgiving season. We have an opportunity on this day to be especially thankful.

For What Shall We Give Thanks?

This season may we be thankful for the common everyday things of life, — for those things we enjoy daily, and which we accept without any thought on our part. Someone has stated it thus: We should be thankful "for the simple blessings of the day. For the golden laughter of a child. For grass and trees and water and sunshine; the soft tumult of the leaves, and the friendly bark of a dog. For neighbors and friends and strangers, who pause in a teeming, turbulent highway to bestow acts of kindness. For the calm of the night, and a star-filled sky to light the dark way. For warm firesides and still shadows. For the smile of the stranger to remind us to smile again. For the physician's soothing hand, the scientist's impenetrable mysteries; for all who mobilize for human need and happiness. For all these, and the countless good, let us give thanks."

Have you ever thought what life would be without any one of these blessings? We are the recipients of these gifts. What power

of ours has brought about these blessings?

We, too, have great reasons for thankfulness for the peace we enjoy in our land, while many of our fellow men across the seas are suffering because of the cruelties of war. Instead of enjoying peace and plenty, theirs is a lot of strife and starvation. We are daily living in comfort (many of us in luxury) and enjoying the blessings of home life and homefolks, while others are seeking places of shelter in hovels of any sort and experiencing the pain of separation from kinfolks. What should this blessing of home ties mean to us?

Have you been thankful for your Christian privileges? The freedom of worship which is ours, we should not fail to recognize. We can enjoy seasons of Christian fellowship together in the Lord's house, singing together, praying together, and feasting upon His Word. In quietness we can participate in this blessing. Others are persecuted because of their faith in God, and need to assemble secretly to lift up

their hearts in praise.

For our Christian homes we need to be thankful. The heritage which is ours because of Christian parents cannot be valued too highly. We who have had the privilege of being born in Christian homes have been shielded from many of the alluring temptations of this world because Chrisian parents have guided our footsteps in godly paths. The home circle brings to us much joy, for in it are those whom we love, — father, mother, brothers, sisters.

Friends add much joy to our lives. We need to be thankful for the cheer they bring to us. Each one of us cherishes those confidential friends who are an encouragement to us and are sympathetic with us in our problems.

For health and sound mind we, too, should give thanks. Physical strength to go about our tasks, and the ability to reason intelligently, are assets to the enjoyment of life. Too often these blessings are

minimized until we are deprived of them.

For the fruit of the earth we offer thanks. In most places there have been bountiful harvests, and these will provide for us the needed sustenance for our bodies. We need not fear that we shall suffer the pangs of hunger. But in the midst of our plenteous store, we picture shivering, half-starved children and grown folks suffering for lack of food, waiting in bread lines, probably, for just a bite of food. Why is it that we should be so bountifully blessed?

And then, has it ever occurred to you that we should be thankful for the hard things of life? We may have disappointments and reverses, but these might be blessings in disguise, if we only could recognize them. Hawthorne has said, "I'm thankful for my disappointments, for battles lost; and for mistakes that seem to charge an overwhelming cost. I'm thankful for the days of doubt, when it was hard to see that all things work together for the good that is to be." In the all-wise plan of God He has planned for us some dark days so that we can appreciate better the hours of sunshine which follow.

For these, and many other blessings, we should not fail to give

thanks.

To Whom Shall We Give Thanks?

"Blessed be the Lord, who daily loadeth us with benefits" (Ps. 68:19). "Be thankful unto him, and bless his name. For the Lord is good" (Ps. 100:4b, 5a).

We are made to bow in humble thanksgiving to a God who renders unto us such wonderful blessings. It is through His love and mercy that we are the recipients of these gifts. We recognize in this great universe a power above all human comprehension. He is the Ruler of all His creation. He it is who gives us the simple blessings of each day to enjoy. They are gifts from His own hand. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17).

The peace which we enjoy, the freedom of worship, Christian homes, blessings of friendship, health, bountiful harvests, and many other blessings are all ours because of the kindness of an Almighty God. The gift of life itself is given to us by God, and so to Him we owe our life and breath. He is the Saviour of our souls; to Him we owe a life of service. He is the Creator and Giver of all these blessings; should God for a moment withhold His hand from this world of ours, there would be sudden chaos. We should rejoice indeed for so great a God whose love and mercy are extended to us in countless

ways.

How Shall We Express Our Thanks?

"What shall I render unto the Lord for all his benefits toward me"

(Ps. 116:12)?

The giving of thanks is a lofty expression of the human heart. If we are truly grateful for blessings received, our hearts will seek to give expression. First of all, we need to pay our vows to God, for He it is who grants them to us; and then share our blessings with others. Lip service will not suffice, but actions will speak forth our thankfulness. Words alone would be as sounding brass or tinkling cymbals. Actions will convince.

The most we can do to pay our vows to God is to surrender to Him our whole lives. We will devote our lives to Him, and serve Him daily in a spirit of thanksgiving. Because we have been spiritually

blessed we will want to impart this message of love to others.

For the simple blessings of life we can be grateful by learning to appreciate them more. We can express our thankfulness for our peace privileges by each of us maintaining constantly a quiet, peaceful attitude in the experiences of life. To practice daily nonresistance would express our gratitude for peace. Because of our Christian privileges of fellowship we can show our appreciation by faithfully filling our place in the house of the Lord. For our Christian homes and homefolks we can express our thanks by obedience and respect for each other. Practicing kindness toward those who befriend us, binds closer the ties of friendship. Proper care of our physical bodies is an indication of our thankfulness for health. For those hard places in life let us give thanks by submissiveness to His will, for His plans are always best though we cannot always undertsand.

The material blessings we have received merit an expression of gratitude. Here we have a great responsibility because there are so many opportunities for us to share with others our blessings. God does not give us these blessings merely to lavish them upon ourselves. We have a responsibility to the needy at our door or across the seas. The eyes of the thankful life will be open to the call of the needy,

their ears will hear the cry, and their hearts will respond.

In the parable of the rich man, we are told that because his ground brought forth plentifully, he decided to build larger barns wherein to bestow his fruits. And he reasoned within himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Selfishly he planned to enjoy this bounteous harvest, not taking into consideration the Giver of the blessings, nor his responsibility to others. But God said to this rich man, "Thou fool, this night thy soull shall be required of thee: then whose shall those things be, which thou hast provided?" This was the expression of an ungrateful heart. He who stores up blessings for himself, soon finds his treasure gone. The grateful heart will be concerned for the welfare of those about him, and will not seek self-gratification.

There are so many ways in which we can express our thankfulness for the blessings we receive. Someone has said, "Nothing tenders the heart and opens the gushing fountain of love more than the exercise of gratitude." So let us not only give thanksgiving on this day alone, but live in a spirit of unceasing thankfulness to God for His mercies toward us.

- Ella M. Esbenshade



# WHAT IS LIFE

This is a question we all face; a question that has been perplexing man since the beginning of time; a question that seems to have many answers. To a man of means it is a time of luxury and ease; to a laboring man a time of struggling to meet obligations; to the sick a time of suffering; to the courageous a time of challenge and opportunity.

We do well to recognize the shortness of life. Time has a way of slipping by. The Bible has something to say about it, too. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psalm 103:15,16). "We spend our years as a tale that is told" (Psalm 90:9). "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James 4:14).

The characteristic of life is its uncertainty. This is brought to us forcibly when we pause before the casket of one who but days before was a sunbeam in our life; the smiling face, gay laughter, friendly chatter—gone, in a moment of time! Today we may be healthy, happy to be alive; tomorrow hurled into an endless eternity. Length of days is not determined by our desires or our plans. "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hath provided?" (Luke 12:20).

Life has one basic purpose: to prepare for eternity. Either to enjoy the glory of heaven or to suffer the torments of hell forever. Whether life be twenty or eighty years it is a preparation for eternity. Destiny is sealed at death. After death there is no opportunity to live life over again. Friend, do you see the importance of life? It is but a few days that determine our eternal destiny. Common sense, then, would be to spend our time here in life to prepare for the destiny of our souls. "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

Life, then, should have some security, should it not? But this is not possible because God gives life and takes it away. Security of

the soul is the important issue. The soul, unlike the body, has eternal conscious existence. But thanks be to God there is security for the soul, Jesus Christ! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" Rom. 6:23

The price of such security? Friend, it is free! Money could not buy such security. God has laid down the conditions and salvation

is yours if you will meet them.

1. Repent of your sins with a godly sorrow that will make you flee from them. "I tell you, Nay: but, except ye repent, ye shall all

likewise perish" (Luke 13:3).

2. Believe on Jesus Christ; the One who shed His blood on the cross for remission of sin. "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28).

3. Give your whole body to God to serve Him and walk faithfully in His way because this keeps your "security" up to date. "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16).

Friend, as you turn to God in all sincerity, He will transform your life by the work of the Holy Spirit who will give you the power to have victory over sin and to remain faithful until life is swallowed

up in eternity.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

What is your life?

- Rod and Staff

# THE TWENTY-THIRD PSALM

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PREFACE. The writer of the twenty-third Psalm was a shepherd in his early life. He knew just what he was writing about, and so should we if we are in the sheepfold of our blessed Christ. What a privilege, what an honor to be one of Christ's sheep!

THE LORD IS MY SHEPHERD, I SHALL NOT WANT. David said in Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Our shepherd can bless five loves and two fishes and feed the thousands with twelve baskets left over. Matt. 14. He also fed the millions in a burning desert with angel's food. Psalm 78:25-29.

HE MAKETH ME TO LIE DOWN IN GREEN PASTURES.

No dried up, burnt out pasture for God's sheep, but green, lush, appetizing, and nutritious ones. God's sheep eat and drink only the best, the bread and water of life. They have the promise of an infilling. "Blessed are they which do hunger and thrist after right-eousness for they shall be filled." Matt. 5:6.

#### HE LEADETH ME BESIDE THE STILL WATERS.

Have you ever tried to cross a turbulent mountain stream, among all of its dangers and threats? It seemed that everything was threatening you. When you did make it to shore, you were a nervous wreck. Instead, try a voyage with our Shepherd beside the still waters. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day." II Tim. 1:12. Once in the care of the Shepherd you are safe if you choose to be. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29.

#### HE RESTORETH MY SOUL.

We are like condemned convicts heading for the gas chamber, with not an eye to pity or an arm to save. Think of the execution chamber, and the sentence of Matt. 25, "Depart from me, ye cursed, into everlasting fire." And then when you meet Jesus in the way your chains all fall off like Peter in prison. Acts 12:7. Give Jesus a chance and He will open the doors and make you a free man, cleansing you in His own blood. He will take those old prison garments and clothe you in new garments. YOUR SOUL IS RESTORED! Look up, you followers of Jesus. Heaven is yours, beautiful mansions and all! Stop crying my darlings, shout and laugh, your soul has been restored.

HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAMES SAKE. What a beautiful sojourn, hand in hand with our dear Jesus, over the paths of His righteousness, showing us right and wrong, giving us an inmost desire to follow in the right way with joy. To be aware of the companionship of Jesus is heaven here on this earth.

THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL. Moses said, "Fear not ye. Stand still and see the salvation of the Lord." The people were to learn that the Lord is greater than all the armies and chariots of Egypt. What was light to them would be darkness to their enemy. What was victory to them would be defeat to the enemy. What was deliverance to them was death to the enemy. Isaiah said, "No weapon

that is formed against thee shall prosper and every tongue that shall rise against thee in judgment thou shalt condemn." This is the heritage of the servants of the Lord. If God be for us, who can be against us? I have been in the valley of the shadow of death many times, have in vision died and been buried twice, once before conversion, and once following. There is a great difference between having no hope and looking up. To the thief on the cross Jesus said, "Today shalt thou be with me in paradice."

THY ROD AND THY STAFF THEY COMFORT ME.

Here is a beautiful picture of the rod and staff coming from the author of the twenty-third Psalm. David was begging his king for the chance to get at an ugly old giant that thought he could kill everybody. used an example that occurred when he was with his father's sheep. David said to his king, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: I went out after him, and smote him, and delivered it out of his mouth: and when he rose against me, I caught him by his beard, and smote him, and slew him." Well, I guess that old lion lost his appetite for lamb. I hope and pray that there will be some way to stop the dope peddlers on our streets that are destroying our young people (the lambs of our generation). The power is available if we will just give the Lord a chance to use it. Jesus said in Matt. 28:18, "All power is given unto me in heaven and earth." Jesus did not only commission His church, but endowed it as well, with all power. The most disgraceful thing of our generation is that three hundred religious denominations of America allowed both houses of Congress to take the Bible away from our children in the public schools. A man came to Jesus for healing one time and these were his words, "If thou wilt, thou canst make me clean." And Jesus replied, "I will: be thou clean." I say to the three hundred denominations of the religious life of America, "If thou wilt, thou canst put the Bible back into the schools. Your influence could cause Congress to change its verdict. Let us remind Congress that they are in Washington to represent the best interests of their constituency, and if we must, let us use the rod and staff of David for action "

THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES. When the children of Israel would have starved Elijah to death, God sent angels and even ravens to care for him. And when the brook dried up, the Lord sent Elijah to a widow in the town of Zarephath, who with her son were facing starvation. For a real thrill turn to I Kings 17, and there you will see what was meant by "preparing a table in the presence of mine enemies."

THOU ANOINTEST MY HEAD WITH OIL; MY CUP RUNNETH OVER. If God anoints you, you will get the full content. Your cup will be running over. God does not do things half way. If you truly come

to God for service and He anoints you, you will get the works, like "give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Just get in there and you will never regret it.

SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE. The best insurance policy you ever held is to have the Lord on your side. Having Him as your yolk fellow, you will never be stuck. You just can't lose with Jesus on your team. Please let Him put His arms around you. He will whisper peace to your troubled heart. It is wonderful!

AND I WILL DWELL IN THE HOUSE OF THE LORD FOREVER.

How wonderful to know of your eternal destiny (The house of the Lord forever). Just think of being one of the citizens for whom Heaven was built - HALLELUJAH! With a beautiful mansion already to move into. GLORY! No mortage forecloser, no taxes, no rent but residence permanent throughout the eternal ages! Jesus loves a good soldier who would rather fight than run. Read the eleventh chapter of Hebrews where the men of God would rather die than lay down the Sword of the Spirit, which is the Word of God. Eph. 6:17. If the Holy Spirit chose the Word of God as His sword, it is surely good enough for poor little me. Why? The Word of God is the Spirit's sword. Read Heb. 4:12-13, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do."

Hi, children! This is old Granddad reminding you to make sure of your reservations in His glorious Kingdom. And then we will shout the praises of God through the Name of our blessed Jesus. As our great Shepherd reads the verdict, then shall the King say unto them on His right hand, "COME! Ye blessed of my Father, inherit the kingdom prepared for you (meaning us) from the foundation of the world." Glory! "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the lease of these my brethren, ye have done it unto me." Matt. 25:35-40. - Elder James F. Swallow

### THANKFULNESS

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. 4:6. God is our Creator and Sustainer, so we all owe many thanks unto Him. Our blessings are continually so many that we always owe many thanks unto God. We even expect children of this life to be thankful and what we can supply them is so little compared with what God supplies us. However we try we are not thankful

enough.

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generation in all your dwellings," Lev. 23:10, 14. The firstfruits of the harvest were to be offered unto the Lord. Notice that even before the harvest was ripe, before the green ears were to be eaten, an offering was to be brought unto the Lord and this was not just for the year that they possessed the land of Canaan but it was to be a practice each harvest throughout each generation.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you," I Pet. 5:6-7. By giving of thanks we recognize God as our Creator. By giving of thanks we show our humility and respect unto Him. By giving of thanks we admit our utter dependence upon Him. Without God we are very weak creatures, without hope and in a very sinful state of existence. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth," Psalm 145:18. Can we expect God's bountiful blessings if we are not thankful for what we have already received from Him?

Can we expect our prayers or any supplication to be heard by Almighty God unless we begin them with thanksgiving? Prayer and supplication come from the heart (mind) and thanksgiving must come from a true heart also. True, we know what our children need, but we realize that it is good for them to ask and be thankful for what they receive. God knows far better what we need than we do ourselves, but He also knows it is good for us to ask Him and be thankful. Christ gave us instructions that thanksgiving is not just a few or even a multitude of words. True thanksgiving is the Christian's sincere desire. "We accept it always, and in all places, most noble Felix, with all thankfulness," Acts 24:3. If you remember or will take the time to read the whole scene from which the above verse is taken, you must conclude that this lawyer on this occasion, rendered a multitude of words only and not a reality when he said "with all thankfulness." Dear reader, this is not the circumstance necessary in our life for

giving God true thanks.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving," Col. 2:6-7. This command requires more than flowery words. Thanksgiving and obedience run hand in hand. Thanksgiving is not words nor appearances, it is a strict attitude of the heart, affecting all our living. Christ has delivered God's will upon this earth for us because He knew it was what we needed to be followers of God as dear children. Obedience, love, and untiring service are all wrapped up in thanksgiving.

— Brother Howard J. Surbey, 749 W. King St., Littlestown, Pa. 17340

#### CHILDREN'S PAGE

# HE MAKETH THE DEAF TO HEAR AND THE DUMB TO SPEAK

Mark 7:31-37

Jesus had been way up in the northern part of Palestine in the land of Phoenicia. He had been along the coast of the Mediterranean Sea in the cities of Tyre and Sidon. Now He went toward the south till He came to the sea of Galilee in the country of Decapolis. While He was there the people brought unto Him a man that couldn't hear; nor could he talk right. This poor man couldn't hear the birds sing or hear children laugh. And because he couldn't talk plainly, it was hard for him to make people understand. I suppose if he could have had a wish that would come true he would have wished that he could hear and talk like other people.

When Jesus saw this unfortunate man He took him away from the multitude of people. Then Jesus touched the man's ears and his tongue and looking up to heaven He sighed and said, "Be opened."

Immediately the man could hear and he could speak plainly. How happy this man must have been. It was almost too wonderful to be true. Now he could hear and talk just like others.

When the people that brought the deaf man to Jesus saw that he could hear and talk, they could hardly believe it. Jesus told them not to tell anyone, but they couldn't keep still. They told everybody they saw how Jesus had healed this man. They said, "He hath done all things well: he maketh the deaf to hear and the dumb to speak."

- Brother Rudy Cover, Sonora, California

# **NEWS ITEMS**

#### THANK YOU

We extend our heart-felt thanks to all who have remembered us with cards and letters. We are also grateful for the many prayers which have been offered in our behalf during our misfortune, especially for Sister Roesch in her prolonged stay in the hospital. We pray God's richest blessing on each one.

- Brother and Sister Melvin Roesch

#### NOTE OF THANKS

I want to thank each and everyone of my Christian friends for all the cards, letters of encouragement, and the nice sunshine box. I am grateful to all who visited me during my stay in the hospital and since I am at home. Most of all, I thank you for all the prayers that were offered up for me. I can only thank you but may God bless each one of you.

Yours in Christ, Sister Jeanette Poorman R. 1, Pioneer, Ohio

#### NOTICE

The 1971 General Conference Minutes have been sent to the various congregations. If your congregation did not receive any or need more, write me.

- Brother Paul R. Myers, Writing Clerk of General Conference 1971

#### NOTICE

The General Mission Board of the Dunkard Brethren Church is trying to fulfill its obligations to supply all requests that come within the bounds of the Board's jurisdiction. If anyone knows of a need to be filled contact any General Mission Board member.

- Brother Paul R. Myers, Chairman, General Mission Board

# PRIMARY SUNDAY SCHOOL LESSONS FOR DECEMBER, 1971

Dec. 5 - God Helps Hezekiah. Isa. 37:1-20, 36-37

Dec. 12 - God Punishes Judah. II Kinks 21:1-15; 24:10-15

Dec. 19 - God Sends Jesus. Matt. 2:1-12

Dec. 26 - God's People Give Light. Matt. 5:13-16

# ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER, 1971

Dec. 5 - Ministers Must Give an Account. Heb. 13:10-25

Dec. 12 - The Dawn of a New Day. Luke 1:68-80

Dec. 19 - The Birth of Christ. Luke 2:1-40

Dec. 26 - Facing the Future by Faith. Psa. 91:1-16

# DAILY DEVOTIONS FOR DECEMBER, 1971

#### THE SAVIOUR

Memory Verse, Gen. 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. See Gal. 3:16.

Wed. 1-Gen. 3:1-24 Thurs. 2—Gen. 22:1-18 Fri. 3—Gen. 49:8-12

Sat. 4-Deut. 18:15-22

Memory Verse, Isa. 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Sun. 5-Psa. 2:1-12 Mon. 6-Psa. 69:1-36 Tues. 7-Psa. 110:1-7 Wed. 8-Psa. 118:1-29 Thurs. 9-Isa. 2:1-4; 7:14 Fri. 10-Isa, 9:1-7 Sat. 11-Isa. 11:1-16

Memory Verse, Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Sun. 12-Isa. 42:1-25

Mon. 13-Isa. 53:1-12 Tues. 14—Isa. 59:1-21 Wed. 15-Jer. 23:1-8 Thurs. 16-Micah 5:1-15 Fri. 17-Zech. 3:1-10; 6:12-13; 9:9-10 Sat. 18-Zech. 11:10-13; 12:7-11: 13:6-9

Memory Verse, Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Sun. 19-Malachi 3:1-18 Mon. 20-Luke 1:5-25 21-Luke 1:26-38 Tues. Wed. 22-Luke 1:39-56 Thurs. 23-Luke 1:57-80 Fri. 24-Matt. 1:18-25 Sat. 25-Luke 2:1-20

Memory Verse, Luke 2:30-32 For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

Sun. 26-Matt. 2:1-12 Mon. 27-Luke 2:21-40 Tues. 28-Matt. 2:13-23 Wed. 29-Luke 2:41-52 Thurs. 30-Matt. 3:1-17 Fri. 31-Matt. 4:1-17

Samuel Bross R.2 Lebanon, Pa. 17042

# BIBLE MONITOR

VOL. XLIX

**DECEMBER 1, 1971** 

NO. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## ALL SUFFICIENT

It is easy to love Him when the blue is in the sky, When summer winds are blowing, and we smell the roses nigh; There is little effort needed to obey His precious will When it leads through flower-decked valley, or over sun kissed hill.

It is when the rain is falling, or the mists hang in the air, When the road is dark and rugged, and the wind no longer fair, When the rosy dawn has settled in a shadowland of gray, That we find it hard to trust Him, and are slower to obey.

It is easy to trust Him when the singing birds have come, And their canticles are echoed in our heart and in our home; But 'tis when we miss the music, and the days are dull and drear, That we need a faith triumphant over every doubt and fear.

And our blessed Lord will give it; what we lack He will supply; Let us ask in faith believing—on His promises rely; He will ever be our Leader, whether smooth or rough the way, And will prove Himself sufficient for the needs of every day.

-Author Unknown

# **PRECIOUS THINGS**

Circumstances make things precious. Something that is precious generally is that which has great value or price. However, an object may be precious to one because of its meaning rather than its monetary value. Under other circumstances or in a different period of one's life, what was once precious may lose its attraction and therefore its value to that person.

The circumstance that generally causes a thing to be precious to us is that of scarcity. When we were children, our toys were precious. We did not have an abundance of toys. Parents, today, try to provide for their children those things they themselves could not have as children. Is there not a relationship between an abundance

of toys and a lack of appreciation of them?

As children grow older their values change. As Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." There are new goals to achieve, consequently a corresponding change of values.

During the second World War tires were precious as well as sugar, shoes, and many other items. Why? Because they were scarce. Ordinarily, these items are readily attainable.

To a patient in a mental hospital a stub of a pencil and a scrap of paper are precious things that are often difficult to obtain, therefore they are guarded zealously. Ordinarily these simple things would be worthless.

Then there are things more basic to our well-being and are even more precious. Food and water are necessities for sustaining life. Certainly, health is precious to us. Our families and our homes are precious as a haven from the tension and trouble of the outside world. Even Jesus sought quietness. Perhaps the trivialties which we regard as being precious in our day only give evidence of the abundance of our material possessions.

In 1 Samuel 3:1 we find these words, "And the word of the Lord was precious in those days: there was no open vision." I believe the reason for the things above being precious is the same reason for the preciousness of the Word of God in Ely's day — scarcity. Ely, the priest, was very old and his sons were wicked. The people had

little light, therefore the Word of God was precious.

Before the printing press, a copy of the Bible was most precious. It required much time and effort for the early copies were handwritten. They were very expensive to buy and the average person could only read from the copy which often was chained in some church.

But times have changed. Now, almost every home has a copy. Some homes have several Bibles. We read that the Bible is still the best seller. What, then, is wrong? Can it be that in the midst of an

abundance of Bibles, the Bible has ceased to be read and God's Word is gathering dust?

There are things that are precious unto us because of their bearing on eternal life. Our soul is the most precious thing we possess.

Yet none of us know when it may be required of us.

As we look toward the Christmas Season we are made to realize the preciousness of the Son of God. He was willing to leave the Courts of Heaven and come into this sinful world and take on the form of flesh. Furthermore, He was willing to shed His precious Blood that we might have life and that we might have it more abundantly. Precious is the Blood of the Lamb.

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If there were more praise offered for prayers answered, there would be more prayers answered for which to offer praise.

Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever (Psa. 106:1).

By him therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased (Heb. 13:15, 16).

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name (Psa. 100:4).

# THE BIBLE MONITOR

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# WHICH WAY SHALL I TAKE

"'Which way shall I take,' shouts a voice in the night. 'I am a

pilgrim and a stranger and dark is the night..."

I have been singing this song for years, and still find myself singing or humming this song. This song portrays a sinner that comes to the realization of his or her lost condition and cries for help from God Almighty.

But I have often wondered how many true followers of Christ are finding themselves at a crossroads in life; and are asking them-

selves this same question, "Which way shall I take?"

The teaching of our parents and the Church is no longer as straight and narrow as it was in the past. The doors are opened wider, and the road is begining to get broader. There is more room for world-liness and more linking of arms with the world and its amusements. The Scripture on separation is evaded and left in the background. The love of God is proclaimed or exalted to the height of heaven. Surely the love of God is as high as heaven, but the wrath of God is just as high upon disobedience. Can we escape the wrath of God by living like and with the world? No indeed! The Word of God says in 11 Corinthians 6:17 "Come out from among them, and be ye separate, saith the Lord."

Now from whom and from what should we be separted, and

why should we be separated?

I. From what should we be separate?

1 John 2:15, 16. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Now which way shall I take? We cannot travel on two highways at the same time. We cannot travel with the world, or in the way of the world, and then expect to be traveling with the Father and our Lord Jesus Christ. When we are traveling the ways of the world, we are traveling away from God. If we are traveling with God, we will be traveling away from the world. "Come out from among them, and be ye separate, saith the Lord."

II. From whom should we be separate?

Il Thessalonians 3:6, 14. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed."

Ephesians 5:6-8, 11. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye

were sometimes darkness, but now are ye light in the Lord: walk as children of light. And have no fellowship with the unfruitful works

of darkness, but rather reprove them."

From whom are we to withdraw? From every brother that walks disorderly and from the children of disobedience. Now who are they? They are none other than those that are in the church and claim to be followers of God, but by the life they live, prove themselves followers of the world. By their fruits ye shall know them. III. Why should we be separated?

Let us turn again to II Corinthians 6:17. "Come out from among

them, and be ye separate."

This Scripture, as well as all others, was not written for the Corinthians only. It was also written for us today. There is an underlying principle; an undeniable truth is involved. We may disregard the effects and the power of the truth upon our lives. The truth is found in II Corinthians 5:6-8 and also Galations 5:9. "A little leaven leaveneth the whole lump." When we walk, worship, and fellowship with those that walk disorderly, we are only underrating the truth of God's Word, and are surely adulterating the Word of God.

Which way shall I take? "Come out from among them, and be ye separate." It says come out not stay with them. We say it does not effect us; we have no desire for these things. We may not have, but what effect does it have upon us? When we walk on the streets of our towns and meet a man with shorts, no shirt, and with long hair down to his shoulder, or meet a woman with shorts or a miniskirt and cut hair, does it look as horrid, and is it as shocking as it was the first time you met such a person? If not, then sin is somewhat losing its sinfulness, and we will have to admit that it does have

some effect upon our lives.

We may say this is ridiculous. Why, we would have to go out of this world to be free from such conditions. This is also true, but let us see what the Scriptures say. Jesus said in His prayer in John 17:17, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Would we dare think that Jesus prayed for us, and that God will keep us from evil, when we make no effort to come out from among them? We have no control over the world, but we should have control over those worldly things that come into the church. God asks us to do this. Ephesians 5:11 says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Are we reproving the works of darkness by going along, or are we encouraging them?

Isaiah 52:11 says, "Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean that bear the vessels of the Lord." I Corinthians 3:16, 17, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth

in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." If we bear the vessel of the Lord, we are to keep this vessel or temple clean. If we are polluted with uncleanness, God will destroy. Revelation 18:4, "And I heard another voice from heaven, saying, Come out of her, my people, that we be not partakers of her sins, and that ve

receive not of her plagues."

Il Corinthians 6:14-16, "Be ye not unequally yoked together with unbelievers: for what fellowship hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." If we are the temple of God and God dwells within us, just how much unrighteousness, darkness, unbelief, and idols will God fellowship with? What is dwellng within our temple? Whatever is dwelling within this temple will determine whose temple we are.

Isaiah 59:2, 12, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us;

and as for our iniquities, we know them."

What is testifying against us? Which way shall we take? Shall we go along with worldliness, or shall we separate from it?

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-Selected from The Christian Contender

# HOW NATIONS FALL

Like the rise and fall of the ocean's tides is the rise and fall of nations and cultures. Read your history books. It may take many years but a nation will start from humble beginings and, by great struggle, rise to a place of power, gradually become corrupt with internal decay, then decline. The real enemy of any country is inside. No nation is stronger than the moral and spiritual fiber of the people and institutions within its borders. Historians like Arnold Toynbee and Will Durant, and earlier, Edward Gibbons, have drawn their studied conclusions. Some of those conclusions would speak volumes to us today if only we had the good sense to pay attention. But only a few do. That's why I want to draw a few lessons for you.

#### LOOK BACK

If you study the Old Testament you can see some of the reasons

for Israel's repeated experiences. She rose to power by integrity and obedience to Jehovah. She fell when she turned from the worship of God to pagan idols with their degenerate practices. It was to these people that the often-quoted words of 11 Chronicles 7:14 were addressed. "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and will heal their land."

One historian has declared that of the twenty-one civilizations he studied, nineteen had fallen, not because of any conquering enemy from outside but because of decay from within. Some months ago the brilliant young assistant to the mayor of our nation's capital declared to some of us in the broadcasting field that he believed our greatest enemy at this point in our history is not the Soviet Union or Communist China or any foreign power. "Our greatest enemy, he said, "is the moral decay and spiritual drought which now threatens to destroy us from within." Well, what is this inner decay? By what means is a society destroyed? If an enemy wanted to destroy us from within, what would he do?

#### HOW TO DESTROY A COUNTRY

First, perhaps, would be to destroy faith in God. Simply declare that man is sufficient in himself and exalt his animal nature to the exclusion of the spiritual. Ridicule all reference to God and man's need for Him. Take away reverence and you take away the very foundation of morality. Take away the God-reference and you live in self-reference. The eleventh Psalm asks a question. "If the foundations be destroyed, what can the righteous do." For many people today there simply are no foundations. Much of modern thinking recognizes no real standard, no revealed truth, no eternal values. Is it any wonder people have lost their way? Is it any wonder that they have rejected any real moral standards? Decay has already set in and we are already paying a terrible price.

Second, to destroy a country from within, you would destroy family life, for that is where strength of character is built. Corrupt the youth with obscene, pornographic literature and entertainment. Warp and pervert their concepts of love and marriage. Saturate them with ideas of sex. Teach them that it is sophisticated and smart to play fast and loose wih morals. If you would make your nation fall, take away all restrictions on the various kinds of entertainment and turn your children over to them for training. Let their ideas about love and sex be shaped by movies rated "X" and by the kind of literature they can pick up at many newsstands, drugstores or even groceries. If you would destroy your country, I say, take away real family life and the guidance of loving parents and let your children be shaped and molded by the abnormal and perverted ideas of those who will make millions of dollars by exploiting their animal urges.

When the guidance of our youth is relinquished by those who supposedly love them and turned over to those who stand to profit by exploiting them, something very basic has taken place in our society. We are already paying a terrible price for that too. Look around you and see.

Third, to destroy your country, you would undermine all respect for law and authority. The destruction of the home would prepare the way for that because, if children don't learn respect for their own parents, they will have no respect for their teachers in school either. Thus, they will help destroy the whole educational system and deny other children their right to learn. Then they will be the rebels in high school, the protesters who burn and destroy college facilities. And if you really want to speed up the process of destruction, give them teachers who sreen at everything sacred, ridicule their country, instill hatred and distrust, and call themselves the "intellectuals".

To destroy your country you would tie the hands of law enforcement officers and subject them to all kinds of abuse. Then slow down all court procedures and provide all sorts of loopholes so that justice becomes a cruel joke. Mix in a sizeable number of liberal, lenient judges and be sure that it is the criminal who is protected at the expense of the law-abiding, tax-paying citizens. Penalize the responsible people who bear the burdens of society and encourage the anarchist, the arsonist, the sex deviate, and the rioter to run free.

That's the way to destroy your whole society.

Fourth, to destroy your country you would introduce various kinds of poisons to break the health, especially of the young people. Teach them to smoke marijuana and then go on from there to other harmful drugs to break down both mind and body. Let those companies that peddle nicotine and alcohol continue to ply their trade regardless of who gets hurt. In spite of all the deplorable effects, still allow the use of such poison to be protrayed on movie and television screens against the background of glamour, beauty, and wealth. Continue deceiving young people into believing that it's smart to drink and smoke, and play with illicit sex. If you want to destroy your nation, reduce its people—especially its young people—to a bunch of idiots who simply do what they are told by a few who pull the strings and rake in the money.

Fifth, if you would destroy your country, hold the church up to ridicule. Especially portray clergymen on the screen as naive and insincere. If you could discredit those who teach the gospel, you could take away the moral requirements and excuse just about anything. And at the same time glamourize those who do nothing constructive. That's the way to destroy the foundations of society.

Sixth, if you would desroy your country, drive all the wedges you can between people. Create as much division and hostility as you can between races and groups. Plant suspicion. Foster misunderstanding. Create distrust. Incite hatred. A society that could never be conquered by the outside enemy can be destroyed from inside by a kind of dry rot.

NOW, CHECK UP

Do you recognize any of these characteristics in our society now? Look, if you will, at the moral deterioration taking place all around us. Here, my friend, is our real enemy. Moral decay. If the enemy of our country can keep us occupied all over the world with little wars that no one wants and no one wins, if he can keep us spending ourselves into financial bankruptcy and wasting ourselves into moral bankruptcy, he can win in the end without engaging in direct conflict.

Don't worry too much about the woodpecker outside your house making all that noise. Worry about the termites you never hear and almost never see that are eating away the very foundations.

What is the answer? I believe that only the gospel with its piercing, cleansing, redeeming power will turn the tide. Only the power of God as it is taught and practiced can change lives. The great struggle all over the world today is the battle for the minds and loyalties of men. What they believe does make a difference. The ideals they hold make a difference. The Word of God is "quick and powerful and sharper than any two-edged sword." It will bring the spiritual renewal we desperately need if we obey its teaching. That's why we make it known by every means possible. And that becomes possible only as we care enough to make it possible. We had better be doing that before it is too late. And it's later than you think.

-R. Eugene Sterner in Vital Christianity

## AMERICA IS LAUGHING HERSELF TO DEATH

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Anything for a laugh. On television and radio, in the movies

and newspapers, people will do anything to entertain us.

Everywhere you go, billboards shout at you: Hilarious. . .funniest comedy of the year. Entertainers seem to feel that if America would only collapse in a paroxysm of mirth, all our problems would be solved. But frankly, American ideals and heritages are dying before our eyes. America is laughing itself into hell.

At a Washington cocktail party some top government officials stand in the corner, glasses in hand, planning defense strategy. Around them, partially drowning their conversation, is the hollow laughter of men and the shrill cackling of sophisticates. One tells of

having lost his shirt at the race track. He makes it sound funny and

all the listeners laugh.

In a big city night club a half-nude woman comes out on the stage, goes through some contortions, and tells some filthy story. What happens? Wild, raucous laughter rocks the room.

Someone caricatures Stalin, and we all laugh.

Overseas the entertainers "make the boys laugh." After all

-they might die tomorrow. Let us laugh today!

Two men stand on a corner talking of a passing girl. They say, "She's quite a chicken," and then they both laugh. A drunk staggers down the exit at a football game, shouting and singing. Everyone laughs.

Whether we believe it or not, America finds sin hilariously funny. But we are not the first nation. Babylon saw it that way, and the handwriting came on the wall. Rome saw it that way and faded from power. France followed suit and the moral decay became a cancer. Now America laughs at sin and the handwriting is on the wall.

Today all around us there seems to be an absolute absence of heartfelt sorrow for sin. We need a real recognition of sin and a genuine heart sorrow combined with a turning away from sin if we are to survive. To a nation of old, God said in II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

What is so funny? Are atomic bombs and broken bodies and full sanitariums funny? Are drinking leaders and shady business deals and open gambling causes for mirth? Are dirty books and immorality causes for hilarity? Why laugh when the fiber of a whole nation is being wrenched apart by godlessness?

But there is good news for America and for you. Deliverance is found only through a personal faith in the Son of God, who died for our sins and rose again. The Holy Scriptures say: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came

into the world to save sinners". (I Timohy 1:15).

Instead of seeking to drown sorrow and uncertainty in the pleasures of sin and hilarity, the Lord Jesus Himself gives you this gracious invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . .Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," (Matt. 11:28; Rev. 3:20).

"What must I do to be saved?. . . Believe on the Lord Jesus Christ,

and thou shalt be saved," (Acts 16:30, 31).

### HIS NAME IS JESUS

To the artist He is the One Altogether Lovely. To the architect He is the Chief Cornerstone

To the baker He is the Living Bread.

To the banker He is the Hidden Treasure.

To the biologist He is the Life.

To the builder He is the Sure Foundation.

To the doctor He is the Great Physician.

To the philanthropist He is the Unspeakable Gift.

To the philosopher He is the Wisdom of God.

To the preacher He is the Word of God.

To the sculptor He is the Living Stone.

To the servant He is the Good Master.

To the statesman he is the Desire of all nations.

To the student He is the Incarnate Truth.

To the farmer He is the Lord of the Harvest.

To the florist He is the Rose of Sharon and Lily of the Valley.

—Selected by Sister Grace A. Blocher



### SOUTH FULTON

## GRACE AND PEACE THROUGH KNOWLEDGE OF GOD

Sermon by Bro. W. S. Reed

Peter was a great man of God, but it seemed difficult to convert him, even after all the miracles he had seen. He forsook Jesus but when he repented he became a powerful man. Jesus said to him, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:32.

While in Joppa, Peter had a vision, "And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." Acts 10:11,12.

Peter wondered at this command. He knew the law prevented eating unclean things. He said, "Not so Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."

God told Cornelius to send for Peter. When he had come he fell at Peter's feet and worshiped him. But Peter told him, "Stand up; I myself also am a man." Peter talked to Cornelius and as they went into the house they found many that were gathered together.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?"

Cornelius told him of the visit of the angel who assured him that his prayer was heard and his alms were had in remembrance in

the sight of God.

The angel said, "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside: who, when he cometh, shall speak unto thee."

Cornelius told Peter, "Now therefore are we all here present before God, to hear all things that are commanded thee of God."

Peter at this time became fully convinced that the gospel was also for the Gentiles. He said, "Of a truth I preceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Peter now knew. He had no more doubt. He became a great apostle and servant of Jesus Christ.

In I John 2:21 it says, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." Why is it necessary to preach or write to those who know the truth? In 2 Peter 3:1, we are told that it is to stir up our pure minds by way of rememberance. Our minds become forgetful and need to be renewed because every day we have natural things to see and hear that distract our minds from the knowledge of Christ.

To be renewed, we think, consider, and act. We develope a deeper concern for the Word of God, for spiritual life, for the Church and for each other. A deeper insight into God's Word helps us to

stamp out sin and to uphold righteousness.

In 2 Peter chapter1, Peter emphasizes the words "exceeding great and precious promises." Exceeding means surpassing all other things. How much do we appreciate these promises? How well do we as persons nourish and keep them in mind that we may be partakers of the Divine nature? A Christian has a different nature. The old nature is crucified. The carnal, worldly nature must be subdued so that a divine nature can take its place.

Love is the first need. Paul says, "The love of Christ constraineth us. . ." Are we overcome by the love of Christ that compels us to work and live and act under it? Are we ruled by the banner

of love?

In our pursuance of the virtues mentioned in this chapter, we are told to give all diligence according to verse 5. How much does that mean? Little or great? "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness char-

shall live by his faith." Hab. 2:4. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

The nations of the world are trying to promote peace or at least they let on like their are. They fail to realize that until the Prince of Peace comes to rule the world that the only peace we can have is in our hearts.

It would be wonderful if we had the faith that David had. I Sam. 17:37, "David said moreover, 'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine.' "And Saul said unto David, 'Go, and the Lord be with thee'." Would we have the faith and courage that David had.

David refused to wear the armor that the King wanted to give him. He put his whole trust in the Lord. To put on the whole armor of God is the only way we can win in this battle with Satan and then trust Him to help us live according to His will.

Job was sure that his Redeemer was living, and would in the latter days stand upon the earth. To me it looks as if we were fast approaching that time.

We find in the Gospel of John many promises to them that believe, and I believe that faith and belief have practically the same meaning.

John tells us if we believe in Christ we will have everlasting ilfe. Now, if we really and truly believe in Christ, we will do what He tells us to do. If we love Him we will keep His commandments.

Do we have the faith of the centurion who told Jesus that all He needed to do was speak a word and He would know that His servant was healed? Jesus said that was more faith than He had seen in Israel.

How strong would our faith be if we had to face what the three Hebrew children faced? Could we say like they did in Daniel 3:17,18, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

I wonder if this image is a type of the image the Antichrist will set up one of these days. If any of us are still here at that time will we have the faith and courage the Hebrew children had? If we don't it will be eternal punishment in the lake of fire.

See Luke 18:8. Jesus had been speaking about the unjust judge, and raises the question if the Son of Man would find faith when He came. This leads us to believe that the true faith will be very scarce when Jesus comes again.

Let us then, as the Apostle Paul tells us in I Tim. 6:12, "Fight the good fight of faith, lay hold on eternal life, whereunto thou are also called, and hast professed a good profession before many witnesses."

—In Christian Love, Bro. Willard Beam, R. 2, Box 68, Greentown, Indiana 46936

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in the jail at Philippi, and learn how that when they were made to suffer the most outrageous injustice, they spent the hours in prayer

and praise to God (Acts 16).

These things have been written for our learning, and what lessons they teach, and what a Teacher God is, and what He was to Daniel and Paul, He will be to you and to me, even though we be the most obscure and weakest of all His children.

—Scripture Truth.



## A BLIND MAN SEES

Mark 10:46

Bartimaeus sat by the roadside in Jericho begging for money from the people who passed by. "Help the blind", he said. "Please help the blind." We who have good eyes do not know what it is to be blind. Bartimaeus couldn't see the blue sky, or the pretty flowers, the trees, the birds or other people; and oh, how he wished he could see.

Bartimaeus had heard about Jesus and how he could heal people of the very worst diseases. He had healed lepers. He had made the deaf to hear, the dumb to speak and He had even opened the eyes of the blind. If only Jesus would come to Jericho maybe He would make him see again. And so it went day after day till poor Bartimaeus had nearly given up hope.

Then one wonderful day someone told Bartimaeus, "Jesus is coming this way." As soon as Bartimaeus heard that Jesus was near he cried out as loud as he could, "Jesus, thou son of David, have

mercy on me."

The people around him told him to keep still but Bartimaeus

cried out the more, "Thou son of David, have mercy on me."

At last Jesus heard and stood still and told the people to tell Bartimaeus to come. So they called the blind man and said, "Be of good comfort, rise; He calleth thee."

Bartimaeus didn't wait a minute but threw away his coat and went as fast as he could go to Jesus. And Jesus said, "What would

you have me do for you?"

Then Bartimaeus answered, "Lord, that I might receive my sight."

And Jesus said unto him, "Go thy way; thy faith hath made thee whole." As Bartimaeus stood listening to Jesus all at once he could see again. And what do you think he saw first? I think he saw Jesus. The Bible says he followed Jesus in the way. He didn't want to let Jesus out of his sight.

Jesus healed blind Bartimaeus, and if you have two good eyes you should be just as grateful as he. Don't you want to follow

Jesus too?

—Bro. Rudy Cover, Sonora, Ca.

## **NEWS ITEMS**

### CERES, CALIFORNIA

The Pleasant Home Congregation plans to hold their Revival Meeting, the Lord willing, from December 4 through December 19, 1971. Brother Biedler Fulk of Fulks Run, Virginia will be our Evangelist. Our Love feast will be Saturday evening. You are cordially invited to attend.

-Sister Edyth Kline, Cor.

### CERES, CALIFORNIA

Brother Rudy Cover of Sonora, California was installed in the ministry on October 17,1971 at the Pleasant Home Congregation. He formerly was a Deacon. May the Lord richly bless him and his wife in this higher calling.

-Sister Edyth Kline, Cor.

### NOTICE

## Price Change of Hymnals

Single copies remain at \$2.25. Dozen lots change from \$22.50 to \$24.00.

## **OBITUARY**

### JOYCE ANNETTE PARKER

Daughter of Robert and Elma Lorenz Parker, died at her home August 6, 1971, at the age of 12. She was born in Miami County on March 10, 1959. She had been ill five and one-half years and death was due to Ewing Sarcoma.

She leaves to mourn her departure her parents; two brothers, James Alan, William Eugene; one sister, Joleen Sue, all at home; and the grandmother, Mrs. Herbert Parker, Troy, Ohio.

She was a member of the Loree Brethren Church.

Funeral services were conducted at the church. The Rev. William E. Thomas officiated and burial in the Park Lawn Cemetery at Amboy.

In tears we saw you sinking,
We watched you fade away,
Our hearts were sadly broken,
You fought so hard to stay.

But when we saw her sleeping, Peacefully from pain, We could not wish her back, To suffer that again.

We love you Little Angel.

-The Family

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# BIBLE MONITOR

VOL. XLIX

**DECEMBER 15, 1971** 

NO. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## A NEW SONG FOR THE KING

Sing a new song for the heavenly Stranger; Born of a Virgin, the incarnate word; Wrapped by His mother and laid in a manger; King of the Ages and glorious Lord.

Angels announce His coming from heaven; Shepherds with wonder rejoice at His birth! Hasten to Bethlehem, view the gift given. "Glory to God," and peace on earth.

"Glory to God," we repeat the sweet story; Tell of His love; His life without sin; Wondrous His life, to Him be the glory; Tell of His death, poor sinners to win.

Sing, once again, of His glorious appearing;
Death for aye vanquished, and wars be no more;
All of the signs proclaim that He's nearing.
Let all creation our Saviour adore.

Tell out the gladness, let all the world hear it;
Speed on the gospel till myriads believe;
Hearts are now breaking; why do we not share it?
Tell the evangel, that all may receive.

— W. V. Miller

## **GOOD TIDINGS**

Of all the children born into this world only one has been referred to as the Seed of the woman. After the fall God said, "I will put enmity between thee and the woman, and between thy seed and and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. 3:15. Although some four thousand years elapsed before Christ was born, God in His own time and way brought this to pass.

Quite often things happen that people attribute to fortune or to luck or chance. It seems to me that the Christian should not think in terms of luck for in creation, as well as throughout the Bible, God has proceeded in a systematic and orderly manner. It seems

that with God nothing is left to chance.

In Luke 2:1,2 we read, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was govenor of Syria.)" Some seven hundred years B. C. it had been prophesied that Christ would be born at Bethlehem. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting," Micah 5:3.

Now Joseph and Mary lived at Nazareth, but it was necessary that this prophecy be fulfilled. The decree said everyone was to be taxed in his own city which caused Joseph and Mary to go to Bethlehem which was the city of David. As prophesied, while they were there, Jesus was born and wrapped in swaddling clothes and laid in a manger. The mysterious ways in which God works, His wonders to perform! Nothing was left to chance.

The Heavenly Father must have been near to that little family as Jesus humbly entered into this world, taking on the form of frail humanity. There doubtless were many of the Heavenly Host hov-

ering near, though not seen by human eyes.

Angels have played an important part throughout the history of the Bible and no doubt still do. An angel appeared unto the sheperds as they watched their flocks by night and said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord... And suddenly there was with the angel a multitude of the heavenly host praising God, and saying Glory to God in the highest, and on earth peace, good will toward men," Luke 2:10, 11, 13, 14.

The angel brought "good tidings"—good news. We live in a time in which much of the news is not to our liking. This good news is for everyone, but so many refuse to accept it. So many are caught up in the things of the world to such an extent that al-

though they intend to avail themselves of proffered mercy they fail to do so.

God has extended peace and good will toward men. Some read it peace to men of good will. But God offers peace and good will toward all. May yours be a deep and abiding peace.

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"For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. —Luke 2:11-14.

No one will understand the deepest meaning of Christmas, nor realize its real significance until, through the careful reading of the Holy Scriptures, he beholds the Christ of Calvary as well as the Christ of Bethlehem. A real study of the life of Christ will convince anyone that the great focal point in that matchless story is not the manger but the cross.

—F. W. Anderson

I will honor Christmas in my heart and try to keep it all the year. I will live in the Past, the Present, and the Future. The spirits of all three shall strive within me. I will not rub out the lessons that they teach me.

—Charles Dickens

## THE BIBLE MONITOR

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## THE PRINCE OF PEACE

There is a lot of talk and much effort being made today by many people and leaders of our nations to bring about an honorable peace, but we hear very little about the Prince of Peace who has promised to give us not only peace in this life, but also in the life hereafter. When Christ was preaching to His disciples, He said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." The time was not here yet for peace on the earth, for He knew very well that as long as Satan was going to and fro in the earth He would have the larger following. Jesus further said, "From henceforth there shall be five in one house divided, three against two, and two against three." Surely we have seen this come to pass. But the Saviour showed us by precept and example how we can obtain that peace.

A number of years ago a young sister we knew who had just been received into the Church by baptism went along with some friends on a trip to the northern part of our country. They were staying in a heavily wooded area, and one day a severe rain and windstorm came upon them. But this young sister said she felt a peace and calm that she had never felt before. This is just an example

of the peace that Jesus said, "I leave with you."

We find very little written about the life of Christ after His birth and until He came to John to be baptized. It was then His work and teachings really began. The same can be applied to our lives. After our names have been inscribed in the Lamb's book of life is when our

life really begins also.

Three different times during His life here on earth there was direct testimony from Heaven of the Father's approval of Him. The first was at His birth, when the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." The second time was when He was baptized of John in the River Jordan and the Holy Ghost decended in the bodily shape of a dove upon Him, and a voice came from Heaven, which said, "Thou art my beloved Son; in Thee I am well pleased." The third direct testimony from the Father came on the Mount of Transfiguration, when "behold a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear ye Him.' "We have heard it said that there was only one time when the witness of all three persons of the Godhead was manifested upon the earth at the same time

The carnal mind can only faintly realize or comprehend what a wonderful being this Prince of Peace is. We will find Him from beginning to end in the Holy Bible, for it is called "The book of the generation of Jesus Christ." He should be uppermost in our minds and lives, for the Saviour said, "whosoever he be of you that forsaketh not all tha het hath, he cannot be my disciple." Every prayer that is

offered should be in His name, for we read, "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father."

In Heaven we read, "Follow peace with all men, and holiness, without which no man shall see the Lord." Christ surely wanted us to have peace, for three times when He appeared to His disciples after His resurrection He said unto them, "Peace be unto you." In Matthew 28 we read, "And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth.' "What a statement! All the great men we can read about before or after Him could not make a statement like that. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." We will notice He did not make the statement in Matthew until He had finished His mission here on earth. At the close of His mission He said, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." What an example, and a challenge for us to follow!

Where do we find the Prince of Peace today? He is seated at the right hand of the Father, no doubt trying to stay the Father's wrath a little while longer. John says, "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." In Colossians we read, "And let the peace of God rule in your hearts, to the which also ye are

called in one body; and be ve thankful."

In the near future, no doubt, we can behold this Prince of Peace coming in power and great glory with a great shout to awaken the dead — those who have died in the Lord —to meet Him in the air. Then occurs the rapture of the Church, all in a moment, in the twinkling of an eye, followed by the marriage supper of the Lamb. "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife has made herself ready." Oh, let us try to live so we will not miss this first resurrection!

We are made to wonder sometimes how much this world knows about these great events that are about to take place, for it seems the masses have almost lost sight altogether of the Prince of Peace. But that is the way He said it would be, is it not? He said men would be "lovers of pleasures more than lovers of God." Did we ever see a time when the people were seeking more after pleasure, and when it was so easily obtained as it is today? Luke says, "when the Son of man cometh, shall He find faith on the earth?" Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Oh, Lord, increase our faith!

In Psalm 110 we read, "Thou art a priest for ever after the order of Melchizedek." This Melchizedek was the king of Salem, which means peace. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of

man. For God shall bring every work into judgment, with every

secret thing, whether it be good, or whether it be evil."

Then the only way we can find real and lasting peace is through and by the Prince of Peace. "Behold, I come quickly." Will we hear Him?

— Earl Landes in The Vindicator

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## THE UNSPEAKABLE GIFT

There never was so much wrapped up into the life of a baby as in the Babe of Bethlehem. The babe lying in the manger was the One without whom was not anything made that was made. The babe's arm about the mother's neck was the arm of the One whose everlasting arms are underneath all things. The lisping words of the toddling child of Nazareth were the words of the One who spoke the earth into being and who created a universe by the word of His mouth. The knowledge of the twelve-year-old lad in the temple, as He confronted and amazed the doctors of law, was the knowledge of the Omniscient, yet He never attended school. Yes, the unspeakable gift was a babe wrapped in swaddling clothes, but He was the mystery of that day. The birth of the Lord Jesus is beyond words —"unspeakable."

This is the season of gifts and giving. Almost everyone will be giving and receiving gifts, but I want to speak to you about an absolutely indescribable and unspeakable gift that was given nearly two thousand years ago. Every gift that you and I give can be described-there are adjectives that will do it justice, but the gift of

God is unspeakable.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. God was the great giver, and Jesus was the unspeakable gift. Jesus had an unspeakable birth. Words cannot explain how a precious Jewish virgin could bring forth a son. Naturally and scientifically it is an impossibility, and yet it is a Bible fact, a fact that the entire hope of the Christian religion rests upon. Jesus was the God Man. He was a man, yet He was God. "In the begining was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father), full of grace and truth." John 1:1,14. Those verses tell exactly what happened, but there are no words to describe it. The birth of the Lord Jesus is beyond words—"unspeakable."

Let us see together the unspeakable life of the Lord Jesus Christ. He was the most unusual person that ever lived on this earth.

You remember the story of the Wise Men inquiring of Herod where the Child was to be born and, when they returned another way, Herod realized that he had been tricked. His determination to destroy the Baby Jesus we read in Matthew, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." But God saw to it that wicked hands did not find the Baby Jesus. "For unto us a child is born, unto us a son is given:... and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. Certainly He had to grow to manhood to fulfill His mission here in the world, and the hands of wicked men were not allowed to destroy His earthly body until all things were accomplished. "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled. . ." John 19:28.

The One who knows all things knew that now all things had been accomplished. This happened as He hung upon the cross. He became the Son of man that we might become the sons of God.

—J. Emmert Dettra in the Gospel Messenger

## VICTORY IN TROUBLE

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." I Peter 2:11.

Here in language that is affectionate Peter says, "Beloved, I beseech you."

Here is our behaviour pattern as we journey through this land.

Here is a matter that lies at the very center of the apostle's concern.

The apostle reminds the people of God that this world is the place through which they are passing. It is a world that is living its life without concern for God, a people that God's children can never be at home with. Therefore, yours must be the status of a pilgrim.

It speaks of being a pilgrim in exile. This speaks of the temporary quality of their residency. We are only here for a little while and then we are gone to our permanent home.

Peter calls to God's children for discipline and watchfulness, "abstain from fleshly lusts which war against the soul."

Verse 12 speaks about our conduct among the Gentiles. Be not weary in well doing. Let your conduct become Christ. Show forth Christ until people are attracted to Christ.

### Our behaviour as citizens.

Although we are citizens of a heavenly country, we are living

in this world and have some responsibilities.

Peter tells us to submit to the laws of man or kings. We do not live to ourselves, nor die to ourselves. We cannot live lawlessly. God knows there is enough disorder because of man's sinfulness, selfishness and self-assertiveness. The Christian should set an example.

There is the constraint that governs the Christian. Verse 13

"for the Lord's sake." Verse 15, "For so is the will of God."

The Lord set the example and showed proper respect for the law. He said, "Render therefore unto Caesar the things which are Caesars; and unto God the things that are God's." We are to do so

that we might not bring dishonor to the Name of Christ.

This principle does have its limitations for the Christian. Peter believed and practiced this. When told to no longer speak in the Name of Jesus, Peter answered that Christians must obey God rather than man. This occurs when what man requires and what God requires are in conflict. Loyal Christians place their obedience to God ahead of their obedience to man.

Some characteristics of this obedience.

Verse 16, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." Live as servants of God,

Not to bring yourself into ill repute.

Our example is Christ. Verse 21, "For even hereunto were ye called: because Christ also suffred for us, leaving us an example, that ye should follow his steps. Peter lifts up Jesus as our pattern of suffering and says, "here is your example." He took unjust suffering, undeserved suffering. He committed no sin, no guile was found in his mouth. When he was reviled, he did not revile again. He did not retaliate when He suffered. He did not threaten. He sets the example for us. Here we are told to follow His example.

There is, however, a suffering that we cannot follow. Verse 24, "Who his own self bare our sins in his own body on the tree. . . ."

Here Jesus treads the winepress alone. He provides redemption through sacrifice. The sins of all he bore upon the tree.

Next, we have freedom from sin. "Being then made free from sin, ye became the servants of righteousness." That is the power of Christ's death.

By His stripes we are healed. By His wounds we are healed.

We have the safety of His salvation.

Verse 25, "For ye were as sheep going astray; but now are returned unto the Shepherd and Bishop of your souls."

As Sheperd He offers protection. We who had like sheep gone astray, are back in the fold of God. What wonderful protection is offered here through the death and suffering of Christ upon the cross for us.

—Selected from Missionary Herald

## DIAMONDS IN THE ROUGH

Through the years of my ministry as pastor and evangelist, traveling and preaching as I have up and down the land, I have mixed and mingled with many thousands of people. I have been among the various classes of people—the poor and the wealthy, the educated and the uneducated, the good and the bad, the strong and the weak, the wise and the unwise, the well dressed and the poorly dressed, those of high position and those of low position, those with great aims and those with low aims, those with great ambitions and those with no ambitions, the greatly talened and the small talented, the great in purpose and the small in purpose, the sinful and the wicked, the righteous and the holy. However, my lot has been cast mainly among the poor class of people, among whom I find some of the most brilliant minds, the keenest intellects, and the finest qualities; those whose lives are great, noble, and sublime, who are serving God and humanity in a wonderful way, and whose lives are a great blessing to the world. Out of this class are going the great bulk of our teachers, preachers, missionaries, leaders, writers, business men and women, inventors, soul-winners, Thank God for each one who is serving humanity, following the Lord Jesus Christ and blessing the world. They are diamonds polished by the wonderful grace, love, righteousness, and holiness of God, and are adorning the moral and spiritual world.

However, we find so many, many among all classes of people who are living sinful, wicked, ungodly lives, throwing their golden opportunities away, wasting their time, wasting their money, neglecting their souls, many of whom seem to have little desire for God and the better things of life. Numbers of them have no aim, no plan, no purpose for which to live. Some have no education, while others have a fair education, and still others are well educated. So many, many of them have formed bad and ruinous habits, thus sapping their vitality and shortening their lives. It seems that about all they want to live for is to serve the world, the flesh, and the devil. They are slaves to sinful, destructive habits, and are bound by the fetters and cables of wickedness. The menu of their daily lives is to indulge in evil. They drink, smoke, swear, seek worldly pleasure. seek the company of the gay, giddy, lightminded, and frolicsome. they care little for the church, the Sunday School, the prayer meeting, the preaching of the Gospel, good books and a fine class of literature, but desire that company and class of literature that is chaffy, cheap, and morally and spiritually hurtful and destructive to body, mind.

soul and spirit.

The great question is, What can be done for this great class of people? They number tens of thousands and millions. Multitudes of them are real diamonds in the rough. They have brilliant minds,

wonderful intellects, great talents, and many of them have fine opportunities. They stand an equal chance with those who have made a great and grand success of life. They are no fools. The great trouble is they have sold out to the flesh, the world, and the devil. They are bound by the fetters of evil, sin, and wickedness, therefore are drifting through life a failure for two worlds. It ought not to be. Many people are making money off this class of people by selling them the very things that are cursing them and blighting their lives. Men are becoming millionaires by selling the lives and souls of their fellow men to the devil and to hell. What an awful thing it is! Oh!, how serious! Many people who are selling their fellow men to the devil for money, riches, luxury, and ease are going to find themselves in the bottomless pit of hell some day crying out for a little water to cool their parched tongues. It is indeed a dreadful thing to make money at the price of the lives and souls of men. However this is the very thing that is being practiced all over the land, and all over the world. There is not much hope for people who are rich in the things of this world. Very few have earned their riches in an honest, upright, godly way.

Yes, there are diamonds in the rough all about us—people who are in sin and wickedness, poverty and obscurity; people who are bound by the fetters of ignorance, the shackles of an unsound education, error, evil indulgences, bad and destructive habits, whose lives and souls are precious and priceless in the sight of God. What can be done to rescue them? Oh, that they were polished for the Master's use! They could be just as great a success as they are a failure; just as great a blessing as they are a curse; just as great a help to the world as they are a hinderance. What can be done for them? How can we get them out of the clutches of the devil and the slimepits of evil, wreck, ruin, and failure? It is a serious question. Oh, these diamonds in the rough, how we would like to see them saved! What useful, wonderful people they could be! How they could bless humanity, adorn society, honor and glorify

God, and populate heaven!

When I see people cursed, blighted, and ruined by sin, throwing their valuable lives away, and accomplishing nothing good, great, nor worth-while in life, I think of precious, priceless diamonds in the rough that ought to be saved and polished for the Master's use—saved and polished by the grace and power of God. When I see precious children with no religious influence thrown around them; with no prayer in the home, no one to read the Bible to them, no one to tell them about Jesus and to win them to Christ; with no godly lives in their midst, and nobody to take them to church and Sunday school,—when I see their little lives and souls thus neglected, many of whom are as brilliant as God ever created, then I think of diamonds in the rough. When I see little tots, and even many young people, run-

ning to and fro on the Sabbath and going to sinful places during the week, going down the broad road toward wreck and ruin, I think of diamonds in the rough,-diamonds in the rough places of sin; diamonds lost to the home, the church, and the community; diamonds lost to God and all that is good, great, useful, and sublime; ves, diamonds lost to heaven. What a pity! It is enough to cause every Christian upon the face of the earth to cry out to God for help to rescue them; enough to arouse every church in the land out of its lethargy, coldness, formality, and indifference; enough to cause fathers and mothers to fast and pray mightily unto God in behalf of their children; enough to cause every minister of the nation, and nations of the earth, to preach in thunder tones against sin and wickedness, to preach redemption from all sin, guit soft-pedaling the Gospel, and turn his back upon modernism once and forever and quit preaching it. So many preachers have gone modernistic. They guit preaching a vital salvation and went to preaching a social gospel. They became tinctured with evolution, and were afraid to preach true and unadulterated repentance, and holiness of heart, soul, and life.

Oh, diamonds in the rough! Multitudes of them! Children. young people, middle-aged people, old people-all classes and colors of people-lost, lost, LOST! Lost to God, lost to usefulness, and shall be lost to heaven! They are going in the wrong paths, keeping the wrong company, resorting to the wrong means for their pleasure, reading the wrong books and literature, drinking doping, committing adultery, sapping their vitality, neglecting their glorious opportunities, neglecting their souls salvation, and, with the countless multitude, tramping the broad way to eternity and to hell! Church of the living God, wake up! Ye sleepers, arouse, repent, pray, heed God's commands and God's call, and go forth to the harvest field of souls that are perishing. The only thing that can be done for the millions of diamonds-precious souls and lives-that are in the paths of sin and wickedness is to pray for them, speak to them, advise them to turn from their wicked way, weep over them, warn them, give them a lifting, helping hand, love them, and lead them to the foot of the old, rugged cross and down to the feet of Jesus where they can be saved from all their sins, cleansed in heart and soul through His precious blood, and started upward and heavenward, then help guide. guard and protect them all along their pilgrim journey. May God give us millions of soul winners, millions of soldiers in the Christian warfare, millions of laborers in His vineyard. Reader, are you one, or will you be one among the millions to tell the sweet, old story of Jesus and His love, and go forth to gather diamonds out of the rough for the Master? Will you be a soul-winner for Jesus? If so, your reward will be glorious.

-Walter E. Isenhour in Gospel Banner

## A PRESCRIPTION FOR THE IDLE CHRISTIAN

In one of the hymns in our church hymnal, followers of Christ are cautioned against thinking they can go to Heaven on "flowery beds of ease." Today, in some places, we have to caution people who seem to express by their actions that they are going to Heaven

on the fine fat cushions of church pews.

Faith and the new birth are personal things between God and man. Either we have both or we do not. The same thing goes for all pious people who consider themselves religious and Christians, yet never set foot in the Church wherein is the Body of Christ. Seemingly, they don't want to commit themselves, and it may be that they hope they will get by anyway. None is going to get by.

Christ did not call us to a life of ease. Jesus said, "Lift up your eyes, and look on the fields, for they are white already to harvest." The Master wants you and me to labour for Him, to labour for the salvation of lost souls for ". . .the night cometh, when no man can work," John 9:4. Jesus also said, "My Father worketh hitherto,

and I work." John 5:17.

We should work for our coming Saviour because it is His command. In His parable of the pounds, He said to His followers, ". . Occupy till I come," Luke 19:13, or literally, "trade ye herewith till I come." If we are not diligently serving the Lord, according to the talents He has given us, we are disobedient children. Jesus has given us a job to do, a task to preform. Are we doing it faithfully?

All our labors for Him should be in love. Jesus says (in our own words), those whom I rebuke (reprove), I chasten. Commit yourself to me, says Christ, in faith, repentance, and obedience. That is a call for everyone to get off dead center. There is no time like the present to really commit yourself to Him. He is not a salesman selling something. He is our Saviour and friend. If we merely look at the Cross of Christ and then turn away from Him, if we think that forgiveness is for other people but not for us, we are a people to be pitied.

Let us think of the Apostle Paul; he remembered the "labour of love" of the Thessalonians, I Thess. 1:3. Let us not labor for Him just because it is our duty, but because we love Him and want to do whatever task He has entrusted to us, gladly and patiently. Service that is undertaken in love will bear fruit. John 15:8, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my

disciples."

Paul in his daily thanks to the Father, remembered the "labour of love" of the brethren at Thessalonica and did not fail to mention their love for each other. Jesus in His message to the Church at Ephesus said, "I know thy works and thy labour. .." Rev. 2:2. We should labor hard until the Master comes because many fields are "white unto harvest." This is a serious aspect of the fact that the

Lord is coming.

Those who are not servants of Christ will be left behind. Remember Lot's wife," Luke 17:32. Our prayers should be, "Even so, come, Lord Jesus." The prospect of His coming should cause us to redouble our efforts, to reach the unsaved souls of men. There may be much work to be done before our Lord comes, and there are many indications that He is coming quickly. Our hands should be put to the plow (which many of us have held up for many years). Therefore there must be no looking back; we must lay aside every weight. Away with every hinderance and the sin which doth so easily beset us.

Christ is coming and there are millions unsaved (not ready). ". . . How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Untold millions have never yet been told God's plan of salvation in its fulness. Jesus Christ died that sinners might repent and be forgiven and He expects us to make it known. What a joy it will be to share in the harvest. "Therefore, my beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," I Cor. 15:58.

-Bro. Wm. Root, 1612 Morphy St., Great Bend, Ks. 67530

## **DRESS**

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One of the easiest ways to get an argument started is to mention the dress question. This is true among church members and I mean Dunkard Brethren. Some think we should let each member decide for himself what is proper and decent. I believe we should be unified on this subject, as well as all others that are taught in the Bible pretaining to the life of a Christian. It is the word of God, and it is going to judge us in that day.

In Deut. 22:5 God was instructing Moses how they were to dress in the Jewish age, when they were on their way to the promised land. Because of their disobedience only two that left Egypt over twenty years of age entered the land of Canaan. This should be a lesson unto us to follow the word of God, and I believe a Christian will find it a pleasure to do what the Word says. Notice, "The woman shall not wear that which pretaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." I have heard women say that the slacks they are wearing are not men's garments, therefore they think they are not violating the instruction of God. It doesn't say she has to wear men's clothes, but that which pretaineth to a man. Pretain means to have reference to, or relate to, or look like. I find that the woman that wear slacks would just as soon wear men's clothes, and many of them do.

Some may say this passage is in the Old Law, and is not binding on us today, for it was taken out of the way by Christ and nailed to the cross, Col. 2:14.

Let us go to the New Testament and see what it says. I Peter 3:3-6, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold,or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." Here Peter used the woman of old as an example for the woman today. I can't see why a Christian woman would want to wear men's clothes, or to dress like the world.

Paul in Rom. 12:12 says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The Christian is to set a pattern for the world, and not the world for the Christian; not only in dress but in every avenue of life. I believe not only women but men as well should live differently from the world in every phase of life, so that the world can tell by our example we are following Christ. We are told that we are living epistles writen in our hearts, known and read of all men. So the world is reading us and by what they see in us tells them what we are. Our heart is going to exemplify our true nature.

I Tim. 2:9 has this to say how a Christian should dress, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls or costly array: But (which becometh women proffessing godliness) with good works." Some have asked what is modesty. I would like to say it is not following the fashions of the world. The way women dress today is a disgrace to womanhood. I believe a Christian woman's dress should be below the knees, so that when she sits down

men will not take the second look.

I would like to relate an incident which took place in Chicago many years ago, and was written by one of the brethren at that time who knew it took place. The story goes, a Christian girl, dressed like the church practiced at that time in modest clothes and a bonnet, walked down the worst part of the city with a couple of policemen behind her, and the men would step out of her way and tip their hats to her. Then they had her to dress in the fashions of the world, and go down the same street, and the policemen had to keep the men away from her. This incident shows the power of modest dress. Even the world will respect a Christian woman who is dressed modestly, and it will keep men from looking and lusting after her. I believe that a woman who is dressed immodestly will be just as guilty in making a man lust after her as the man.

I am pleading for the women of the church to dress modestly, and not to dress after the fashions of the world. And I want to include the bathing suits.

-Bro. W. E. Bashor, 967 Lorna Drive, Glen Ellen, California 95442

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### CHILDREN'S PAGE

## THE MIRACLE AT BETHESDA

John 5:1-14

Did you ever hear of a sick person who got well by stepping into a pool of water? One time when Jesus was at Jerusalem, there was a pool of water called Bethesda which had five porches built around it so that sick people could come there and wait to be healed. At a certain time of the year, an angel came to this pool and troubled the water; that is, the angel caused the water to ripple or move so people could see it. When this happened, the first sick or crippled person who stepped into the water would be made well.

There was a certain man who was so crippled he could hardly move around and had been this way for thirty eight years. Somehow he had come to the pool and was waiting for the water to move. As he waited, Jesus came along and said to him, "Would you be

made whole?"

Not knowing who it was, the man replied, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me."

Then Jesus said, "Rise, take up your bed and walk."

Maybe the man thought, "It won't hurt to try." And to his surprise he got right up. His legs were strong and well. he may have thought, "The man said to take up my bed, but I haven't done this for years; but I didn't think I could stand up, so I'll just give it a try." Sure enough his arms were healed too, and he just reached down and picked up his bed as easily as anybody and it didn't hurt him a bit. Then he remembered that Jesus had said to walk, and although he likely hadn't done anything but crawl a little, he started out. He could walk just fine, and he was so happy and excited when someone asked him who healed him, he looked to find Jesus and Jesus wasn't there. He couldn't tell who it was that had healed him!

I supose this man said to himself, "I can't find the one who cured me so I'll just go to the temple and thank God for it."

While he was there Jesus found him and said, "Behold, you are made whole: sin no more, lest a worse thing come unto you."

Jesus wanted this man to live a good and pure life just like
He wants you and me to do. If you live for Jesus, He will always
bless you for it.

—Bro. Rudy Cover, Sonora, Ca.

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## DAILY DEVOTIONS FOR JANUARY, 1972

### THINGS BROKEN AND UNBROKEN

Memory Verse, Lev. 26:13,

I am the Lord your God,
which brought you forth out
of the land of Egypt, that ye
should not be their bondsmen
and I have broken the bands
of your yoke, and made you
go upright.

Sat. 1-Lev. 22:17-25

Memory Verse, Num. 15:31,
Because he hath despised the
word of the Lord, and hath
broken his commandments,
that soul shall utterly be cut
off; his iniquity shall be upon
him.

Sun. 2—Lev. 26:1-26 Mon. 3—Num. 15:27-41 Tues. 4—I Sam. 2:1-10 Wed. 5—II Kings 25:1-17 Thrus. 6—I Chron. 14:8-17 Fri. 7—II Chron. 20:31-37 Sat. 8.—II Chron. 24:1-14

Memory Verse, Psalm 51:17,
The sacrifices of God are a
broken spirit: a broken and a
contrite heart, O God, thou
wilt not despise.
Sun. 9—II Chron. 32:1-8
Mon. 10—II Chron. 33:1-10
Tues. 11—II Chron. 34:1-7

Wed. 12—Neh. 1:1-11 Thrus. 13—Neh. 2:11-20 Fri. 14—Psalm 34:1-22

Sat. 15-Psalm 51:1-19

Memory Verse, Jer. 2:13,
For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Sun. 16—Psalm 69:1-36 Mon. 17—Psalm 80:1-19 Tues. 18—Psalm 124:1-8 Wed. 19—Psalm 147:1-20 Thrus. 20—Prov. 24:30-34 Fri. 21—Ecc. 4:1-12 Sat. 22—Ecc. 12:1-14

Memory Verse, Luke 20:18, Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

Sun. 23—Jer. 2:1-22 Mon. 24—Ezek. 34:1-31 Tues. 25—Dan. 2:27-45 Wed. 26—Luke 20:9-19 Thurs. 27—John 7:14-31 Fri. 28—John 19:31-42 Sat. 29—Rom. 11:13-36

Memory Verse, I Cor. 11:24,
And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in rememberance of me.
Sun. 30—I Cor. 11:23-34
Mon. 31—Eph. 2:1-22